

THE
WAY TO TRUE
HAPPINESSE,
LEADING
TO THE GATE OF
KNOWLEDGE.

OR

An entrance to FAITH, without
which it is impossible to
please GOD.

BY

Questions and Answers, opening briefly the
meaning of every severall Book and Chap-
ter of the *Bible*, from the beginning
of *Genesis*, to the end of
the *Revelation*.

Now newly corrected and augmented.



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12

Judgements are prepared for Scorners, Proverbs 19. 29.

*If any man long after life, and to see good dayes, let him
refrain his tongue from evil, 1.Pet. 3.10.*

*As you would that men should do to you, so do you to them.
Luke 6.31.*

Love covereth a multitude of faults. 1.Pet. 4.8.

*He that loveth not, knoweth not God, for God is love.
1. John 4.8.*

THE DOCTRINE OF THE OLD and NEW TESTAMENT.



Question.

What is Doctrine?

A. Precepts for the finding and tracing out of sinne, and building men up in Religion.

Q. What is the effect of Doctrine?

A. Faith and obedience.

Q. How manifold is Doctrine?

A. Twofold; either Divine or Morall.

Q. Divine as how?

A. In our duty towards God.

Q. Morall, as how?

A. In our duty towards our selves and our brethren.

Q. How many sorts of men may we call brethren?

A. Four.

Q. Which be they?

A. Such as are of one Parentage, one Country, one Religion, or of one mind by friendship.

Q. How is Morall Doctrine divided?

A. Into rules of duty towards our superiours, parents, kindred, offspring, family, and inferiours.

Q. How may this be infringed?

A. By violating any of the six last Commandments.

Q. How many wayes doth God teach?

A. Four manner of wayes.

Q. Which be they?

A. By his words, by his works, by his punishments, and by his blessings.

Q. Are these performed alwayes in his own person?

A. No, but more often by his chosen Ministers.

Q. Why doth God deal with us by men, and not by Angels, or speak himself to us?

A. That he might make experiment of our obedience, and in consideration of our frailty.

Q. How were they instructed?

A. By the names of Patriarks, Captains, Judges, Kings, Prophets, Evangelists, and Apolties.

Q. Which call you Patriarks?

A. The first Fathers of the Church, as Adam, Enoch, Abraham, Isaac, Jacob, &c.

Q. Which call you Captains?

A. Such as had the leading of the Israelites from Egypt to the land of Canaan, and gave direction in time of battell, as Moses and Joshua.

Q. Which call you Judges?

A. Such as executed Gods judgements upon the enemies of the Church, and did administer justice among his people, as Ehud, Shamgar, Sampson, Gedeon, Iphthah, Samuel, &c.

Q. Which call you Kings?

A. The Anointed of God, and Sovereign Rulers of his people, as Saul, David, &c.

Q. Which call you Prophets?

A. Such as by inspiration of the Holy Ghost did foretell the ruine of sin, and the reward of virtue, and were interpreters between God and man.

Q. Which call you Evangelists?

A. The foure that wrote the foure Gospels of Christ Iesus.

Q. Why are they called Evangelists?

A. Because their works contain the glad tidings of salvation to all that believe.

Q. Which call you Apostles?

A. The twelve chosen Disciples of Christ.

GENESIS.

CHAP. I. to 15.

Question.

What is Creation?

A. A making a thing of nothing.

Q. Did God create all things of nothing?

A. He did.

Q. When?

A. In the beginning.

Q. What are you to understand by this word, Beginning?

A. Not from eternity, but first of all, before all things, in the beginning of time.

Q. Why did Moses write, In the beginning?

A. To confute those that maintained the world had no beginning.

Q. What do we learn by the creation of the world?

A. As touching the Creatour, three things.

Q. Which be they?

A. His omnipotency, in creating all things of nothing; his bounty, in furnishing the world with all necessary ornaments; and his love, in giving man dominion over all, chap. 1. 20

Q. What do we learn as touching our selves?

A. Three things.

Q. Which be they?

A. The observation of the Sabbath, chap. 2. 2. humility of mind, in being made of the dust of the earth, chap. 2. 7. and the reverence which we owe to marriage.

Q. Why ought we to reverence marriage?

A. Because it was instituted by God himself in Paradise, chap. 2. 23.

Q. How ought a man to love his wife?

A. As himself, being flesh of his flesh.

Q. Where was man placed after his creation?

A. In Paradise.

Q. Did he continue there?

A. No, he fell.

Q. How?

A. By the malice of the Devil, and his own wilfulness.

Q. What was his sinne?

A. Disobedience.

Q. How did God punish him?

A. He cursed him and his posterity, wherein

he shewed his justice, chapter 3. 13.

Q. How did he comfort him?

A. By promising forgiveness by the seed of the seed of the woman, Christ Jesus, chap. 3. 14.

Q. What did that show?

A. His mercy.

Q. How many ways did the curse of God extend upon Adam?

A. Four manner of ways.

Q. Which are they?

A. First, the earth was made barren for his sake. Secondly, his posterity, as well as himself, became bondmen to Hell. Thirdly, all the dayes of his life he was to eat his meat in the sweat of his browes. And fourthly, he was thrust out of Paradise.

Q. How was Eve punished?

A. Two manner of ways:

Q. Which be they?

A. First, to bring forth her children in sorrow. And secondly, to live in subjection to her husband.

Q. How was the serpent punished?

A. Three manner of ways.

Q. Which be they?

A. First, he was made the most cursed of all creatures. Secondly, he was to go upon his belly. And thirdly, to devour the duk of the earth.

Q. Which was the second sinne of the world?

A. Murther.

Q. Who committed it?

A. Cain.

Q. Upon whom?

A. Upon his brother Abel, chap. 4. 11, 12.

Q. What was the cause?

A. Envie.

Q. Why?

A. Because Abels sacrifice was accepted, and Cains was not, ch. 4. 4, 5.

Q. Why did not God accept Cains sacrifice?

A. Because he did it more upon custome, then conscience.

Q. Who taught them to sacrifice?

A. Their Father Adam.

Q. How could he do that, and the law not yet given?

A. The Law of God is twofold: naturall, imprinted in mens hearts; and traditional, pronounced from God, and written in the Bible.

Q. Which of these two had Adams?

A. The first.

Q. What was the punishment of Cain, for killing his brother Abel?

A. He was cursed of God, and condemned for a runnagate.

Q. Whom did God raise after the death of Abel, to build his Church upon?

A. His brother Seth, ch. 4. 25.

Q. Did the example of Cains punishment prevail, with the succeeding ages to beware of sinne?

A. No, as the world grew in yeares, so it grew in iniquity.

Q. In what manner?

A. It was wholly corrupt, and full of crueltye, chap. 6. 11.

Q. By whom did God reprove them?

A. By Noah.

Q. How?

A. In making it known he would drown the world by his preparing of the Ark.

Q. Were the people reformed?

A. No, they laughed at it, and remained secure,

till the waters came on them.

Q. Were all destroyed?

A. All but Noah and his family, and some of ther for the preservation of their kind.

Q. What moved God that he would not spare so much as the brute beasts?

A. His detestation of sin.

Q. Who was the first figure of Christ?

A. Enoch.

Q. How was he a figure of Christ?

A. In being taken body and soul up into heaven, as Christ was, chap. 5. 24.

Q. Who was the first figure of the Church?

A. Abel.

Q. Who was the second?

A. Noah preserved in the Ark.

Q. What did his preservation testifie?

A. The love of God towards his Church.

Q. What did the rising of the Ark by the waves signify?

A. The persecution that the Church should suffer.

Q. Wherein did the mercy of God appear?

A. In causing the waters to fall.

Q. Wherein did the zeal of Noah appear?

A. In giving God thanks for his deliverance, as soon as he set foot upon dry ground, ch. 8. 10.

Q. How did Noah afterward offend?

A. By drunkenness, chap. 9. 1.

Q. Who covered their fathers shame?

A. Shem and Japhet.

Q. What received they for it?

A. Their fathers blessing, chap. 9. 25.

Q. Who made a mock at his fathers infirmity, and did not seek to cover it?

A. Ham.

Q. What was his reward?

A. His fathers curse, chap. 9. 25.

Q. Did this curse after fall upon him?

A. It did, both on him and all his posterity.

Q. When?

A. At the building of Babel, where their language being confounded, they were scattered over the earth.

Q. Whose sonne was Abraham?

A. The sonne of Terah, The seventh from Sem.

Q. In what degree of kindred was Abraham and Lot?

A. Lot was his brother in laws son.

Q. Did they agree together like brothers?

A. Yes, till they grew rich.

Q. Who was the cause they fell out?

A. Their herdsmen.

Q. After their quarrell was known, did their Masters seek to be revenged one of another?

A. No, they gave gentle words, and sought means how to prevent the like inconvenience.

Q. How was that?

A. They departed and dwelt asunder, ch. 13. 7.

Q. But with that separation did their love decay?

A. No, it was still constant and brotherlike.

Q. How doth that appear?

A. In that after that Lot was taken prisoner in the company of the Kings of Sodome and Gomorrah, Abraham with a band of men rescued him, chap. 14. 16.

Q. Did Lot then dwell in Sodome?

A. He did.

Q. Why was that a dangerous place, though pleasant?

A. True, so are all the places where wickedness abounds.

Q. Yes Lot was a righteous man?

A. He was, but he suffered as the wicked did by

by being in company with them.

Q. How was that?

A. He was taken prisoner (as I said before) with the irreligious Kings, going in aid with them against their enemies.

CHAP. 15. to 20.

Question.

W. How was Abrahams wife?

A. Sarah.

Q. Whose daughter was Sarah?

A. The daughter of Haran Abrahams brother.

Q. Was it lawfull for Abraham to marry his brothers daughter?

A. It was, God permitting it for the re-peopling of the world.

Q. How did she offend when she perceived her self barren?

A. By using unlawfull means to raise seed to her husband, chap. 16.3.

Q. How was that?

A. By sending Hagar her maid to his bed.

Q. How did God plague her for it?

A. Her maid despised her, and triumphed over her in her own house, chap. 16.5.

Q. What other sinne followed in the neck of this?

A. Wrath.

Q. How?

A. She obtained licence of her husband to be revenged upon Hagar.

Q. In what manner was she revenged?

A. She thrust Hagar and her child out of the doores.

Q. Whither went Hagar?

A. Into the Wilderness.

Q. Had she any friends to go to?

A. None at all, she was a poore servant, and a stranger.

Q. To whom did she appeal?

A. To God.

Q. Did he deliver her?

A. Yes.

Q. What learn we by that?

A. That God rejecteth no estate of persons in their misery, if they call upon him, cha. 16. 10.

Q. How ought servants that have offended to behave themselves?

A. As Hagar, that was commanded by the Angel to return and submit her self.

Q. Was Sarah barren still?

A. No, God gave her a son in her old age.

Q. What was his name?

A. Isaac, and this was he in whom the covenant was made.

Q. What was the signe of the covenant?

A. Circumcision, or the cutting off the fore-skin.

Q. What is signified by that?

A. The calling away of the lewd affections of our hearts, if we mean to be made partakers of Gods mercy, ch. 17.

Q. Were none partakers of the covenant, but such as might be circumcised?

A. Yes, women: because under the name of man both sexes are comprehended.

Q. What was Hagar's sennes name?

A. Ishmael.

Q. Did not the covenant belong to him as well as to Isaac, seeing he was the seed of Abraham?

A. No.

Q. Was there two covenants then that God blest him so?

A. Yes, there were two covenants made.

Q. Which be they?

A. The one eternall, made to the children of the Spirit; the other temporall, made to the children of the flesh.

Q. What was the eternall covenant?

A. That from Isaac should come the Mefsiach.

Q. What was the temporall covenant?

A. That from Ishmael should spring a mighty nation, even twelve Princoes, ch. 17. 10.

Q. Where was Abraham now seated?

A. In Canaan.

Q. What temporall blessings did God bestow upon him?

A. He was exceeding rich.

Q. How did he employ his riches?

A. In hospitality and other good deeds.

Q. Wherein appeared his hospitality?

A. In using strangers and travellers kindly.

Q. What strangers?

A. The three Angels in the shapes of men.

Q. How did he entertain them?

A. First, he ran out to entertain them, then he entreated them to rest in his tent, and last of all he feasted them.

Q. What learn we by Abrahams hospitality?

A. Abrahams imitation, to meet the poore cheerfully, and offer them such necessities as we think they want.

Q. How did the Angels requite Abrahams hospitality?

A. They told him joyfull newes concerning the birth of his son Isaac, and what the purpose of God was toward Sodome and Gomorrah.

Q. What was the purpose of God toward Sodome?

A. Utterly to destroy it for sin.

Q. What was the sinne of Sodome?

A. Beastlineffe with beasts.

Q. Did Abraham pray for Sodome?

A. Yes, in such zealous manner, as had there bin found ten godly persons in it, the city had been saved, ch. 18. 32.

Q. What did Abraham pray for them?

A. First, in regard of his brother Lot that dwelt there, and then in regard of humanity, for that it grieved him so many people should be destroyed.

Q. What did that signifie?

A. That Abraham (as all Gods people ought to be) was of a pitifull mind, even towards inheids.

Q. What solicited Gods vengeance against the prayer of Abraham?

A. The continuall cry of sin, ascending out of Sodome and Gomorrah into the eares of God: whereby we learn that sinne is a continuall crier against us, so long as we let it dwell amongst us, chap. 19. 13.

Q. Was all in the city then destroyed?

A. All but Lot, his wife, and two daughters.

Q. What was the commandment that God gave them at their departure from the city?

A. Not to look back.

Q. Was this commandment kept?

A. No, Lots wife brake it.

Q. What was her punishment?

A. She was turned into a pillar of salt, ch. 19. 26.

Q. Why was she turned into a pillar of salt?

A. Her fond desire, to think she should forgoe her wealth and so pleasant a place.

Q. What dove learn by that?

A. That no care of earthly things (be they never

so glorious) must hinder us from obeying Gods commandments.

Q How was the city destroyed?

A. With fire and brimstone from Heaven, chap. 19. 24.

Q Where did Los remain afterward?

A. In the mountains.

Q VVhat sin did he fall into while he lived there?

A. Drunkenness.

Q VVhat next?

A. Into incest.

Q VVhat dash shat prove?

A. That drunkenness is the mother of all sins.

Q How was Los incestuous?

A. By his own daughters.

Q VVho tempted him thereto?

A. They, when they had made him drunk.

Q VVhat was Gods punishment for that sin?

A. The Nation that came by that conception was a cursed generation.

Q VVhat generation was it?

A. The Moabites and the Ammonites; ch. 19. 37.

CHAP. 20. to 34.

Question:

WHobad like to have wronged Abraham by taking his wife?

A. King Abimelech.

Q How was he prevented?

A. God threatened him with death, ch. 20. 3.

Q Did he upon that deliver her back to her husband?

A. He did.

Q VVhat learn we by that?

A. Two things.

Q Which be they?

A. First, that God will punish adultery; and next, the very Heathens abhorre the breach of wedlock, chap. 20. 9.

Q How did God try Abrahams faith?

A. By bidding him sacrifice his onely son Isaac; chap. 22. 2.

Q VVould he have done it?

A. Yes, but that an Angel stayed his hand.

Q VVhat learn we by that?

A. Gods special providence over his own.

Q VVhat wreded God, that knew what Abraham would do, have tried him?

A. That he might reward Abrahams faith and obedience, and that it might be recorded for our instruction.

Q How was his faith rewarded?

A. God renewed his Covenant once again, and told him, for that deed he would multiply his seed on earth like the sand on the sea shore.

Q VVhat virtue did God further prove in Abraham?

A. His patience.

Q How?

A. In taking his wife Sarah from him.

Q Yet he did mourn for her death?

A. That was the weakness of the flesh, but his soul was glad, in that he knew she lived eternally chap. 23. 2.

Q VVhat other virtue had Abraham?

A. Uprightness of mind.

Q VVherein did shat appear?

A. When Hephron the Hittite offered him a piece of ground to bury his dead, he would not

take it before he had paid the price of it, ch. 23. 13.

Q VVhat do Abrahams virtues concern us?

A. If we be children of Abraham, and heirs of his Covenant, we must do the works of Abraham.

Q VVhat was Abrahams care for Isaac when he came to age?

A. To provide him a virtuous wife, ch. 24. 4.

Q VVhat may Parents find in that?

A. That they ought to provide wives and husbands for their children in due time.

Q VVas he ruled by his fathers appointment?

A. He was.

Q VVhat did he shew in that?

A. A godly president of obedience to all sons to follow the counsell of their parents in choosing them wives, and not their own inordinate desire.

Q VVhom did Abraham send about this business?

A. His chief servant, ch. 24. 2.

Q How did he proceed in it?

A. With prayer, that he might speed well; and thanksgiving afterwards for his success.

Q VVhat may servants see here?

A. How to undertake their Masters business.

Q VVhat other good property was in that servant?

A. He would not eat when he came to his journey's end, before he had done his Masters business.

Q VVhat may servants learn by that?

A. To regard more their masters business, then their own pleasure, ch. 24.

Q VVhose daughter did he chuse for his masters son?

A. Rebecca, the daughter of Bethuel.

Q VVhen her Parents heard the request of Abraham did they presently give their daughter to Isaac?

A. No, they asked counsel of God first, and then the maids consent.

Q VVhats to be learned by that?

A. As children ought not to match without their Parents consent, so Parents ought not to match their children without their consent, chapter 24. 5, 8.

Q After Isaac and Rebecca were married, what issue did God give them?

A. Two sons, Esau and Jacob.

Q How long did they continue childless?

A. Twenty years.

Q How did Isaac obtain them then?

A. By Prayer, ch. 25. 21.

Q VVhat learn we hence?

A. To seek for children, Gods blessings, at Gods hands.

Q VVhat was Esaus undoing?

A. The lust of the flesh, and contempt of his birth-right.

Q Wherein?

A. He sold his birth-right for pottage.

Q VVhat oversight was that?

A. An oversight that many worldly men run into.

Q VVhat is that?

A. Preferring of trash before the rich graces of God, chap. 25. 34.

Q VVhat was his birth-right?

A. His priviledge and preheminance, as being first born.

Q VVhat did that folly lose him else?

A. His fathers blessing.

Q VVhat was the reason?

A. Because not regarding his earthly patrimony. God likewise suffered him to lose the benefit of his heavenly inheritance, which was spirituall benediction.

Q Did

Q Did Esau at last see his own error ?

A No, but ran further into error.

Q How ?

A By hating his brother Jacob, ch 27.42.

Q What was the virtue of Jacob ?

A Patience, in giving place to his brothers rage, and going to seek his fortune in another country.

Q Whither went he ?

A To Haran, to his uncle Laban.

Q What were his virtues there ?

A Diligence in doing his uncles service, and fidelity, in not deceiving him.

Q Might not Jacob have deceived Laban, seeing Laban deceived him ?

A No, we must not be evil, because others are so.

Q How did God deal with Laban ?

A He prospered him for Jacobs sake.

Q What were Labans vices ?

A Ingratitude and oppression.

Q How was he ungrateful ?

A In upbraiding Jacob for his good service.

Q How did he oppress him ?

A In trebling his servitude by fraudulent and crafty means.

Q Did God deliver Jacob at last ?

A Yes, as he will all others that trust in him, though a while he seem to be far from them.

Q What was the reward of Jacobs patience, and true service in the end ?

A Whereas when he came from his fathers house he had but one coat for his back, and a staffe in his hand, at his return he was the husband of two wives, the master of many servants, and the owner of much treasure, and divers herds of cattell, chap. 30.43.

Q Did not Jacob fear to return into his own country, knowing that his brother Esau was his enemy ?

A No.

Q Why ?

A Because he knew God that had commanded him to go, would defend him.

Q How did he depart from Laban ?

A Secretly, as by stealth.

Q Why did he so ?

A For fear that Laban would detain his wives and goods.

Q What did Laban when he knew it ?

A He pursued him with intents of injury.

Q Who restrained him ?

A God, that in a dream charged him not to offend him either in word or deed.

Q How did his brother Esau receive him ?

A Lovingly, like a brother.

Q What was the virtue of Esau in that ?

A He thought it a base and unnatural thing, to keep envie away in his stomach toward any one, much less toward his own brother, cha. 33.4.

Q What learn you by that ?

A That in all ages, after God had promised the Messiah to Adam, he never ceased by word and deed to signify his coming.

Q Why did Jacobs sons sell their brother Joseph ?

A For malice, in that Joseph prophesied by dreams, his brothers should be his servants, and bow to him.

Q Why did God suffer Josephs three brethren to sinne against him ?

A Because he had much good to him and them and their posterity to draw from thence.

Q What other sins did they run into besides ?

A Murder and dissimulation.

Q How ?

A They intended to have slain their brother, but that Judah dissuaded them, ch 37.26.

Q How did they dissemble ?

A In telling their father that their brother was slain by wild beasts, ch. 37.32.

Q What was the fruit of these sinnes ?

A They procured disquiet of conscience in themselves, and tears to their old father, whom they ought rather to have comforted, ch. 37.34.

Q Did this policy of theirs ere the more prevent the subjection which they feared ?

A No, God prospered Joseph, and gave him favour in the Court of Egypt.

Q With whom ?

A With Potiphar. Pharaohs chief Steward.

Q How did Joseph shew himself there to be the servants of God ?

A In resisting the lust of Potiphars wife.

Q What in the nature of lust being resisted ?

A It grows impudent and outrageous, chapter 39.14.

Q Shew an instance ?

A Potiphars wife, when she saw Joseph would not yield to her, accused him that he would have ravished her.

Q Did God suffer her accusation to take effect ?

A Yes, Joseph was imprisoned.

Q He being guiltlesse, why would God suffer that wrong to be laid upon him ?

A For two causes.

Q Which be they ?

A First, that by his strange deliverance he might have greater cause to glorifie his name: and secondly, to make his lewd disgrace a cause of higher promotion.

Q How was Joseph delivered ?

A By interpreting the Kings dream.

Q How was he advanced ?

A He was made Ruler over all Egypt.

Q What was the plague God laid upon his brethren for selling him ?

A They were oppressed with a mighty famine, chap. 41.1-4.

Q Whither came they for succour ?

A To their brother, unknown.

Q What reverence did they shew unto him ?

A They kneeled unto him, and called him Lord, chap. 44.16.

Q What virtues do we learn by the example of Joseph in his high authority ?

A Three.

Q Which be they ?

A Charity, clemency, and humility.

Q How was he charitable ?

A He relieved his father and brothers with corn,

CHAP. 34. to 50.

Question.

How many sonnes had Jacob ?

A Twelve.

Q Which of those twelve was a figure of Christ ?

A Joseph.

Q Wherein ?

A In being sold by his own brethren.

come freely, and without recompence, ch. 4. 2. 5.

Q. How was he gentle?

A. In pardoning the wrongs that his brothers had done him, ch. 4. 5.

Q. Wherein was he humble?

A. In not despising his father and brothers poorer Shepherds of Canaan, though himself were the second person in Egypt, and in sending for his father to be partaker of his happiness.

Q. Did Jacob come thither?

A. Yes, and died there.

Q. What do we learn by his death?

A. To desire of God to die as he did.

Q. How was this?

A. Praying, blessing, and rehearsing the gracious benefits of God, ch. 4. 8. 3.

Q. What zeal had Aaron, being an Infidel, toward his idolatrous Priests, more than many Christians now adays have towards the true Ministers of the eternal God?

A. He not did diminish their Church-livings, chapter 47. 22.

EXODUS.

CHAP. 1. to 14.

Question.

Why is this Book called Exodus?

A. This word signifies passing or going forth: the Book contains the narration of the Israelites passage out of Egypt.

Q. Why did God bring the house of Israel into Egypt?

A. For two causes.

Q. Which be they?

A. First, to shew the truth of his word; for he had said to Abraham, they should be strangers from the land of Canaan, the space of four hundred years, and suffer much oppression, Gen 15. 14. Secondly, to have fit occasion to shew his love toward them, and the better to train them up in the knowledge and fear of him.

Q. How came it to pass they were oppressed here in Egypt, considering the good entertainments which they had as the first?

A. The continuance of time had worn out the fame and remembrance of Joseph, by reason that many Kings had reigned since the first Pharaoh: and now the children of Israel were mightily increased.

Q. How were they increased?

A. From 70. persons (for that was the whole number of them at their first coming) to many hundred thousands.

Q. Did that make the King repine against them?

A. Yes.

Q. Why?

A. For two causes.

Q. What be they?

A. First, in regard of their Religion, and next, fearing lest the multitude should endanger his government, ch. 1. 10.

Q. How did he see to suppress them?

A. Two manner of ways.

Q. Which be they?

A. First, in making slaves of them, and next, in going about to murder their men-children.

Q. Wherein consisted their servitude?

A. In making of brick, carrying of burdens, and

all other slavery, chapter 1. 14.

Q. How did Pharaoh go about to murder their men-children?

A. Two manner of ways.

Q. Which be they?

A. First, secretly: in commanding the Midwives at their hour of birth to destroy them; but they not obeying his command, he fell secondly into a more open and violent practice.

Q. How was that?

A. He commanded his own people, that whenever they heard of the birth of an Hebrew man-child, they should take it from the mother, and cast it into the river, ch. 1. 23.

Quest. How durst the Mid-wives disobey the Kings Edict?

A. Because (as all Gods servants ought to do) they feared God more than any earthly person.

Q. What see we commendable in the Mid-wives?

A. Fear of God more than of Pharaoh.

Q. What discommendable?

A. Untruth, seeking by evil means to save the children.

Q. Were the number of the people (by these cruel proceedings) lessened and diminished?

A. No, the more they vexed them, the more they multiplied, ch. 1. 12.

Q. What do we learn by that?

A. That no tyranny can extinguish the Church of God.

Q. How did God deride the malice of Pharaoh?

A. In causing him to cherish and bring up even in his own Court that Hebrew child, which afterwards proved to be his destruction, and the deliverance of the children of Israel.

Q. Who was that?

A. Moses.

Q. How was he preserved?

A. When his mother had hid him 3. months from the tyranny of the King, and could hide him no longer, she put him into a basket made of reeds, and set it by the river side.

Q. What became of him there?

A. King Pharaohs daughter walking that way found him, and put him to be nursed of his own mother, ch. 2.

Q. What appeareth in this?

A. The providence of God.

Q. Wherein?

A. In that no humane policy can hinder that which he hath once determined.

Q. How was Moses first made known to the people?

A. By the slaughter of an Egyptian.

Q. What befell him after he had killed him?

A. He was forced to fly into the land of Midian.

Q. Who succoured him there?

A. Jethro, and gave him his daughter in marriage.

Q. What trade of life did Moses use?

A. Keeping of sheep.

Q. How did God appear to Moses?

A. In a fiery bush, ch. 3. 2.

Q. Did the bush burn?

A. Yes, but did not consume.

Q. In this sense what doth it represent unto us?

A. The Church of God, which should suffer persecution, but never subversion.

Q. Wherefore did God appear unto Moses?

A. To send him forth for the deliverance of his people.

Q. VVhat

Q. What moved him therunto?

A. Two things.

Q. Which be they?

A. The remembrance of his covenant made with Abraham, & the sighs & cries of the poore Israelites that daily pierced the gates of heaven, c. 2. 23.

Q. What comfort do we receive from thence?

A. An assurance that God will heare our prayer in time of affliction, if we call to him.

Q. Why did God send Moses to Pharaoh when he knew he would not let them go?

A. That he might leave him inexcusable, revenge the oppression of his people, manifest his own patient forbearance and goodness, declare his power, and more engage the Israelites to himself.

Q. Did Moses obey the commandment of God about his return to Egypt?

A. At the first he was doubtful.

Q. Wherein?

A. Of his own sufficiency, and incredulity of the people.

Q. How did God strengthen him?

A. By joyning Aaron to assist him, and giving them power to confirm their message by working of miracles.

Q. How did the people receive their message?

A. With attentive eares.

Q. What virtues do we learn of the people, after they believed the words of Moses?

A. Two.

Q. Which be they?

A. Faith, in that they believed him what he said; and thanksgiving in praying God, since it pleased him to look upon their tribulation, ch. 4. 31.

Q. What vices are we admonished to beware of by the example of Pharaoh?

A. Obstinacy of heart, in contemning the preaching of Moses.

Q. In how many respects was Pharaoh obstinate?

A. In four respects.

Q. Which be they?

A. First, in not granting Moses request. Secondly, in comparing the power of his soothsayers and conjurers with the power of God, ch. 7. 12. Thirdly, in imputing the desire which Gods people had to leave him as the wicked alwayes will to be no longer else but a disposition in them to be idle, ch. 8. 1. Fourthly, not only in retaining them still in his country, but doubling their servitude, ch. 9. 6.

Q. How was his obstinacy plagued?

A. With ten severall kinds of plagues.

Q. Which be they?

A. First, the turning of water into blood. second, multitude of Frogs: third, turning of dust into Lice fourth, swarms of Flies: fifth, death of cattel: sixth, scabs & blisters: seventh, thunder, lightning, and hail: eighth, Grasshoppers and Caterpillars: ninth, darkness: tenth, the death of the first born.

Q. Why did God plague the Egyptians with such contemptible creatures, as Lice, Frogs, Flies, &c.

A. In scorn of the pride of Pharaoh, who thought none greater than himself, saying, who is the Lord?

Q. For all these plagues did Pharaoh ever repent?

A. Yes, fainedly.

Q. How was that?

A. So soon as Gods hand was removed by the prayer of Moses, he presently turned to his former obstinacy.

Q. What learn we by that?

A. That the vows and promises of the ungod-

ly, when they are eased of their punishment, vanish with their breath.

Q. In the prosecution of these plagues, what do we learn touching the person of God?

A. His justice upon his enemies, and his mercy and loving kindnesse toward his people.

Q. Wherein appeared his mercy toward his people?

A. In saving them, their cattell, and that part of Egypt where they inhabited, free from the touch, of any of those sore plagues, cha. 8. 17.

Q. Why did not Moses submit unto Pharaoh when he was content to let the people go, but stayed their cattell?

A. Because like a faithfull Minister of the Lord he would remit no part or parcell of his charge.

Q. Was it part of his charge to take the cattell with him?

A. Yes.

Q. Wherefore?

A. In that they could not sacrifice without them, chap. 10. 20.

Q. In the night before their departure, what did the Lord institute?

A. The Sacrament of the Paschever.

Q. What was that?

A. A Lamb without blemish.

Q. The Lamb was the signe, but what was the thing signified?

A. The Angel of the Lord that passed over the houses of the Israelites, and smook the first born of the Egyptians with sudden death, chap. 12. 13.

Q. What doth this figure unto us?

A. The sacrifice of the true Paschall Lamb, Christ Jesus, by whom all the faithfull are delivered from the bondage of hell, as the Israelites were (upon the institution of the Paschever) from the bondage of Egypt.

Q. How did the Lamb shadow Christ unto us?

A. Many ways: As the Lamb was to be one of the flock, so Christ perfect man: As the Lamb without blemish, so Christ without sinne: As the Lamb to be sacrificed and roasted, so Christ to be crucified: As the Lambs bones were not to be broken, so Christs bones were not to be broken: As the Lamb in the evening, so Christ in the end of the world: As the door-posts were to be sprinkled, that the destroying Angel might passe over, so our consciences, the doors of our hearts, that sinne and death might have no power as the Lamb was to be eaten without leaven, so Christ without hypocrisie: As the Lamb with bitter herbs, so Christ with patience under the crosse: As the Lamb, only of the circumcised, so Christ only of the faithfull.

Q. How many things do we learn as touching the person of God, in the instance of the children of Israel's departure?

A. Three.

Q. Which be they?

A. First, his mercifulnesse, in sparing the Israelites, and smiting the Egyptians: secondly, his justice, in forcing the Egyptians to give the Israelites treasure and apparell, as a satisfaction for their former service, which hitherto they had exacted of them for little or nothing: thirdly, and the continuance of his favour toward them, that doth not only deliver his people out of danger, and then leave them, but protect them still.

Q. How doth that appear?

A. In guiding them by night with a pillar of fire, and covering them by day with a cloud, ch. 13. 21.

B

Q. How

Q. *How many things do we learn touching the persons of the Israelites?*

A. Two things.

Q. *Which be they?*

A. The charge which God gave unto them, and their watchfulness.

Q. *What was their charge?*

A. To teach the benefits of God to their posterity.

Q. *Wherein consisted their watchfulness?*

A. In that they attended all night for the hour of their departure, chap. 12. 30.

Q. *What do they give us to understand by that?*

A. This, that as they minutely waited upon the Lord for their deliverance out of bondage, to go to the earthly Canaan; so ought we continually to attend, and make our selves ready to our passage out of this miserable world to the heavenly Canaan of perpetual joy and happiness.

CHAP. 14. to 40.

Question.

After Israels departure, what vice do we note survived in Pharaoh?

A. Invererate malice, which seldom dies but with the ruine of him in whom it abides.

Q. *How did it break forth?*

A. By preparing a mighty host to follow the Israelites, chap. 14. 6, 7, 8.

Q. *For what intent?*

A. To be revenged upon them, and quite destroy them.

Q. *How did he prosper?*

A. As all malicious persons commonly do.

Q. *How is that?*

A. He and all his malice perished in the place where he thought to have bin their overthrow.

Q. *Where was that?*

A. In the red sea.

Q. *What was the sinne of the people in that place?*

A. Weaknesse of faith.

Q. *How was that?*

A. Notwithstanding their strange deliverance of late, yet when they saw the red sea before them, and the Egyptians behind their backs, they began to distrust the power of God, and to rail upon Moses.

Q. *How were they delivered?*

A. Moses divided the waters, and they passed thorow, chap. 14. 21.

Q. *How was God honoured by Pharaoh?*

A. As he will be of all his enemies in their destruction.

Q. *How many times did the Israelites warre against God before he punished them?*

A. Four times.

Q. *Which be they?*

A. First, at the red sea, chap. 14. Second, at the waters of Marah, chap. 15. 24. Third, when they wanted flesh, chap. 16. 13, 14. Fourth, when they wanted water, chap. 17. 6.

Q. *What do we learn by this?*

A. The exceeding sufferance of God, and exceeding sinfulness of man.

Q. *How did God deliver them at all these times?*

A. With great admiration.

Q. *How was that?*

A. At the first time he divided the red sea: at

the second, he made the bitter water sweet: at the third, he gave them Quails and Manna from heaven: at the fourth, he made a fountain of water gush from out the hard rock.

Q. *How did they offend the fifth time?*

A. More grievously then before.

Q. *How was that?*

A. They made a golden Calf, and worshipped it for God.

Q. *What moved them to make the likeness of a Calf, rather then any other creature?*

A. The corruption which they learned amongst the Egyptians, who did worship Oxen and Kine.

Q. *Did God now punish them?*

A. Yes, (and time I think) when they did utterly forsake him.

Q. *What was their punishment?*

A. Three thousand of them were slain with the swords of their own brethren, chap. 32. 28.

Q. *Would not God utterly have destroyed them?*

A. Yes, but for the prayer of Moses.

Q. *What was his prayer?*

A. He desired his name might be rather blotted out of the book of life, then God should quite root out that nation, chap. 32. 32.

Q. *What do we learn by that?*

A. The love and care which all good Magistrates ought to have over their people.

Q. *Where was Moses when this offence was committed?*

A. Upon Mount Sinai.

Q. *Was not his absence in some part cause of their idolatry?*

A. Yes.

Q. *What gather you by that?*

A. That the want of good guides maketh men to runne into error.

Q. *What did Moses upon Mount Sinai?*

A. He went to receive the Law.

Q. *How was the Law given?*

A. In thunder and lightning, chap. 19. 16.

Q. *Why was it given with such terror?*

A. That the people might the more reverence him that gave it.

Q. *What was required of the people before they came to receive the Law?*

A. Two things.

Q. *Which be they?*

A. To sanctifie themselves for three daies space and not to touch the skirts of the mountain.

Q. *What do we learn by these two things?*

A. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets then we are limited.

Q. *What is generally commanded by the Law?*

A. That we should love God with all our souls, and our neighbours as our selves.

Q. *What is particularly forbidden by the Law?*

A. Murder, cursing, especially our parents, cruelty towards servants, not to do hurt, but to make satisfaction, fornication, witchcraft, buggery, or carnall copulation with beasts, idolatry, oppression against widows and strangers, all kind of usury, all railing and evil speaking, especially against Magistrates, because to speak against them, is to speak against God, all falsehood, all unlawfull detaining of our neighbours goods, all taking of bribes, all perjury, and whatsoever else may infect the soul, or offend God.

Q. *What*

LEVITICUS.
CHAP. I. to the last.

Question.

WHAT is set down in this book?
A. The duty of the Levites, and therefore it is called *Leviticus*.
Q What was their chiefest duty?
A. To sacrifice.
Q How many circumstances were they to observe?
A. Four.
Q Which be they?
A. The manner how, the matter what, the person whom, and the place where.
Q What did the Israelites sacrifice?
A. Either things having life, as Bullocks, Lambs, &c. or things without life, as oyl, fine flower, water, &c.
Q For whom did they sacrifice?
A. For themselves and others.
Q Where?
A. In the Temple.
Q In what manner?
A. As God hath set down from the first of *Leviticus* to the 19.
Q What is the Christian sacrifice?
A. Prayer and thanksgiving.
Q In how many points doth the Israelites and the Christians sacrifice agree?
A. In six.
Q Which is the first?
A. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.
Q What is the second?
A. As theirs was brought to the Priests, so ours must be presented to God.
Q What is the third?
A. As theirs was slain, so when we sacrifice, we must kill our lewd affections.
Q What is the fourth?
A. As theirs was washed with water, so ours must be washed with tears of repentance.
Q What is the fifth?
A. As theirs was without blemish, so ours must be without hypocrisy.
Q What is the sixth?
A. As theirs was kindled with fire, so must ours be with zeal.
Q Whence had they all these instructions?
A. From the mouth of God.
Q Why did God prescribe so them in the last and smallest matters?
A. To shew that he would be served as he himself appointed, and not after the invention of man.
Q Did none break that ordinance?
A. Yes.
Q Who were they?
A. Nadab and Abihu, chap. 10. 1.
Q How did they break it?
A. By offering with strange fire.
Q How were they punished?
A. Fire from heaven consumed them.
Q Of how many sorts were the laws which God prescribed to the house of Israel?
A. Of two sorts.

Q Which

Q What is the reward of these sinners?
A. Death.
Q Such as were pardonable, how were they pardoned?
A. By offering sacrifice.
Q What doctrine do we learn by the sacrifice of the Jews?
A. Four points of doctrine.
Q Which be they?
A. First, their thankfulness, to shew all they had came from God. Secondly, their obedience, to shew they were willing to obey God. Thirdly, their humility, to signify that what was done to the thing offered, the offerer had deserved. Fourthly, their hope, to shew their sacrifices did secure the death of Christ, whereby their passage into Paradise, from whence they were expelled, might be opened to them again.
Q Are such sacrifices to be used of Christians?
A. No.
Q Why?
A. Because they are abolished by the death of Christ, an all-sufficient sacrifice once for all.
Q What else do we learn in this book of Exodus?
A. Two things.
Q Which be they?
A. The election of Magistrates, and the order God set in his Church.
Q What kind of men ought Magistrates to be?
A. They ought to be adorned with four special graces.
Q Which be they?
A. Courage, fear of God, justice, and a mind free from covetousness, chap. 18. 21.
Q How must they administer justice?
A. To all persons, and at all times.
Q Whom did God chuse for his servants in the Temple?
A. The Levites.
Q What kind of men must they be?
A. Such as have imprinted upon their breasts knowledge and holiness, chap. 22. 10.
Q Whose gifts is the knowledge of handicrafts?
A. The gift of God.
Q Why?
A. Because he first taught them.
Q To whom?
A. To Bezaleel and Aholiab.
Q To what end did he teach them?
A. For the furnishing of the temple.
Q Who provided them stuff for to work upon?
A. The people.
Q In what manner?
A. In such abundance, as Moses commanded them to leave off.
Q What do we learn by this?
A. A willingness to serve God with our temporall goods, chap. 36. 6.
Q With whom did Israel fight their first battell, after they came into the wilderness?
A. With the Amalekites.
Q How long did they prevail?
A. So long as Moses held up his hands and prayed, but when he let them fall, the Amalekites prevailed, chap. 37.
Q What doth this teach us?
A. Two things.
Q Which be they?
A. The efficacy of prayer, and that we ought not to faint in prayer, lest with the falling of our hands we fail in our request.

Q. Which be they ?

A. Ceremoniall and Morall.

Q. Which call you the Ceremoniall Lawes ?

A. Such as were peculiar to the Jews, to be observed in offering sacrifices, and discerning things clean from unclean, and the causes thereof, set down from chap. 2. to 19.

Q. Which call you Morall ?

A. Such as concern integrity of manners.

Q. How many are they, as they are set down in. b. 19.

A. Seventeen.

Q. Which be they ?

A. To honour our Parents, Ver. 3. To serve God freely, and not by compulsion, Ver. 5. In time of plenty to remember the poore; as in harvest, not to reap every corner of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leave some for the poore, Ver. 9. 13. Not to detain the workmans hire till the morning, Ver. 13. To eschew all thefts, falsehood and lying, Ver. 11. All swearing and blaspheming, Ver. 12. All mischievous practices, which we presume we may do undiscovered: as to curse the deaf, lay a stumbling block before the blind, Ver. 14. Not to favour the poore, nor honour the person of the mighty, Ver. 15. All injustice, Ver. 15. All carrying of tales, and conspiracy against our neighbours, Ver. 16. All hypocrisy; as, we must not hate our brother in heart, and sooth him to his face, Ver. 17. All revenge, Ver. 18. All seeking after Witches and Conjurers. All observation of dayes and times, Ver. 26. All false weights and measures, Ver. 35. All incest, Ver. 36. Not to offer our children unto Moloch.

Q. What is that ?

A. An idoll of the Ammonites.

Q. Describe him ?

A. He was great of stature, and hollow within, having seven places of receipt: the first was for meal, that was offered: the second for doves: the third for sheep: the fourth for a ram: the fifth for a calf: the sixth for an ox: the seventh for a child.

Q. What may be understood by the seven bellies of this idoll ?

A. The seven deadly finnes, and as the Israelites were forbidden to suffer their children to be devoured of this monster; so all parents must beware lest through their negligence their children be made a sacrifice for the seven deadly finnes.

Q. How is that ?

A. They must not wink at their follies, but give them correction for their faults.

Q. How did Moses conclude this book of Leviticus ?

A. With a blessing and a curse: with a blessing, if they keep the Commandments: and with a curse if they do break them.

Q. What is the fruit of the blessing ?

A. Peace, plenty, victory, cha. 24. 6.

Q. What is the fruit of the curse ?

A. Scarcity, famine, sickness, servitude, warre, chap. 26. 16. to ver. 30.

Q. How many feasts did the Israelites observe ?

A. Seven.

Q. Which be they ?

A. First, the Sabbath: secondly, the Paschever: thirdly, the feast of unleavened bread: fourthly, of the first fruits: fifthly, of Whitsontide: sixthly, of Trumpets: seventhly, of Tabernacles.

Q. Why were those feasts ordained ?

A. Not to gluttonize and cherish sloth or im-

modest mirth, but for rest and lawfull recreation to take comfort in the blessings of God, and to blesse God for them.

NUMBERS.

Question.

W. Ho were numbered by Moses ?

A. The male from twenty years upward.

Q. How many able men for warre of that age was numbered of the Israelites ?

A. Six hundred and three thousand five hundred and fiftie.

Q. To what end were they numbered ?

A. For three causes.

Q. Which be they ?

A. First, for a collection toward the building of the Tabernacle. Secondly, for appointing Captains and Leaders over every family, chap. 2. Thirdly, for a division of the land of Canaan amongst the tribes.

Q. Is there anything to be learned hereby ?

A. Order and government that ought to be in every Common-wealth.

Q. Whom did they appoint their chief guide ?

A. God.

Q. Where doth that appeare ?

A. In the ninth chapter.

Q. How ?

A. In that they never journeyed, but when they saw the cloud rise from the tabernacle: nor ever pitch their tents, but where it staid, chapter 9. 17. 19.

Q. And wherefore was this ?

A. For two causes.

Q. Which be they ?

A. First, that they might (as all Gods people ought to do) continually wait on the Lord, and have their eyes lifted up toward heaven. Secondly, to be alwayes in readinesse, because they knew not at what houre the Lord would rise.

Q. What doth that teach us to do ?

A. At every minute to be in readines for death, because the houre thereof is uncertain.

Q. Alwayes when they did set forward on their journey, what was Moses custome ?

A. To pray.

Q. How ?

A. Lord, rise up, and let thine enemies be scattered.

Q. And when they rested what did he ?

A. Prayed likewise.

Q. In what manner ?

A. O Lord, return to the many thousands of Israel, chap. 10. 36.

Q. What doctrine learn we by that ?

A. Ever when we set forward upon any journey, or begin any work, to pray: and when we rest or make an end to do the like, that our speed may be the better.

Q. How many wayes did God shew himself gracious to the Israelites in this book ?

A. Foure manner of wayes.

Q. Which be they ?

A. First, in being still their guide: secondly, in feeding them with Manna, as he had begun thirdly, in being mercifull toward them when they repented

pointed: fourthly, in giving them victory over
also severall Princes.

Q. Which be they?

A. Aram King of the South Canaanites: Og
King of Bashan: Sehon King of the Amorites:
Balak King of Moab: Evi, Bokem, Zur, Hur, and
Reho, Kings of Midian.

*Q. What was their spoil they took in the overthrow of
the Kings of Midian?*

A. Six hundred seventy and five thousand sheep,
seventy two thousand beeves, sixty one thousand
asses, two thousand virgins prisoners, besides silver
and tin, brasse and lead, chap. 31.

Q. What was the slaughter they made?

A. They put both man, woman, and child to
the sword, except those virgins above named.

Q. What was the cause they did so?

A. The commandment of God.

Q. Why was God so severe against them?

A. By reason King Balak, when he saw his own
force too weak to disgorge his malice upon the
Israelites, and that the Prophet Balaam (contrary
to his expectation) in stead of cursing did bless
them, he fell to another practice.

Q. What was that?

A. By the counsell of Balaam he sought to bring
them in displeasure with their God, and so to have
them cut off.

Q. How did he compass that?

A. By flattery.

Q. In what manner?

A. He sent Midianitish women unto them, who
by their allurements enticed them to fornication
and idolatry.

Q. What do we learn by this?

A. That the wicked will leave no means unpra-
ctised for the destruction of the godly.

*Q. Was God wrath with the Israelites then for these
sins?*

A. So grievously, that God commanded the of-
fenders to be hanged, and smote with the plague
twenty four thousand.

Q. Who redeemed this plague?

A. The zeal of Phineas, that slew Zimri and
Cozbi in the very act of fornication, chap. 25. 8.

Q. What do we learn by the whole circumstance?

A. That God, though he plague his people when
they sinne, yet he will ten times more plague them
that were cause of their sin, as may appear by the
wrath extended upon the Midianites.

*Q. Were the Israelites thankfull for the gracious care
which God had over them?*

A. No, they were most rebellious and unthank-
full.

*Q. How many sins by their example do we learn to be-
ware of in this book, besides those two sinnes afore spoken
of, fornication and idolatry.*

A. Four other.

Q. Which be they?

A. Murmuring against God, distrust in his pro-
mises, breach of his Sabbath, and rebellion against
his Magistrates.

Q. How many times did they murmur?

A. Four times.

Q. When first?

A. Three dayes after they departed from Sinai.

Q. How were they punished?

A. The Lord consumed with fire the utmost part
of the host chap. 11. 1.

Q. How the second time?

A. They were weary of Manna, and lusted after
flesh.

Q. How were they punished?

A. They had flesh while they surfeited, and
their surfeit brought a grievous plague upon them,
in so much that they died with meat in their
mouths, chap. 11. 32, 33.

How the third time?

A. For water.

Q. Where?

A. At Kedish, at the desert of Zin, chap. 20.

Q. How the fourth time?

A. For bread and water.

Q. How were they punished?

A. God sent fiery serpents that stung them to
death, chap. 21. 6.

*Q. What caused the mercy of God at all times to put
an end to their punishments?*

A. Two things.

Q. Which be they?

A. Their own repentance first, and then the
prayer of Moses.

Q. How was this plague of fiery Serpents remedied?

A. God commanded Moses to make a brazen
Serpent, and hang it upon a crosse, and whoe-
ever being stung looked upon it, was cured.

Q. What was this a figure of?

A. The virtue of Christ, whose hanging upon the
crosse, is a soveraigne medicine for the sicknesse
of our souls, if we look up to him with the eyes of
faith.

Q. How did they distrust Gods promise?

A. In being come to the land of Canaan, and de-
siring to go back to Egypt, or to be buried in the
Wildernesse.

Q. What was the ground of that desire?

A. Their faintnesse of heart.

Q. Wherein?

A. In that, though God had divers times before
sworn to give them the land of Canaan for an
everlasting inheritance, yet they feared to go for-
ward, when they heard the land was inhabited
with Giants.

Q. Of whom did they learn this news?

A. Of the Spies that were sent to search the
land, and bring of the fruit, chap. 21. 34.

Q. How did the Spies discourage the people?

A. By reporting falsely of the land.

Q. How?

A. They spake of the inhabitants as of men invin-
cible, and of the land, that it eat up those that
possessed it.

Q. How did God revenge this impiety upon them?

A. By a plague, which consumed them all but
Caleb and Joshua.

Q. Who encouraged the people against this fear?

A. Caleb and Joshua.

*Q. What would the people have done to them for traf-
fing their humors?*

A. Have stoned them to death.

Q. How did God punish this distrust?

A. He would have quite destroyed them, but for
the prayer of Moses.

Q. How did he then pacifie his wrath?

A. Even with the judgement of their own
mouths.

Q. How was that?

A. As they desired rather to be buried in the
wildernesse, then to enter into the land of pro-
mise even so it came to passe, for all that then
lived

lived from twenty years old and upward, died and were buried in the wilderness, excepting Caleb and Joshua.

Q. *What was the reason that the like punishment fell upon Moses?*

A. For his distrust too, as appears, chap. 11. 13. and chap. 10. 10.

Q. *What do we learn by that?*

A. That no man is so righteous but he may fall.

Q. *By whom was the Sabbath broke?*

A. By an old man.

Q. *Wherein?*

A. In gathering sticks to make him fire, chap.

15. 6. 37.

Q. *How was he punished?*

A. He was stoned to death.

Q. *What may we learn by this?*

A. If God were so severe for gathering a few sticks on the Sabbath, he will be farre more to such as protane the Lords day by swearing, drinking, gaming, whoring, and other lewd exercises.

Q. *How many times did Israel murmur and rebell against Gods Magistrates?*

A. Twice.

Q. *Who were the first that rebelled?*

A. Aaron and Miriam.

Q. *Against whom?*

A. Against Moses.

Q. *What was their punishment?*

A. Miriam was stricken with a leprosie.

Q. *How was she cured?*

A. By the prayer of Moses.

Q. *What learn we by that?*

A. The virtue of meeknesse, to pray for our enemies, as Moses did, chap. 12. 13.

Q. *Who rebelled the second time?*

A. Korah, Dathan, Abiram, and their accomplices.

Q. *What was their rebellion?*

A. They usurped upon the Priests office, and compared for worthinesse with Moses and Aaron.

Q. *What became of them?*

A. The earth opened and swallowed them up alive, chap. 16. 31, 32.

Q. *How did God punish the people that took their parts after their death?*

A. Fourteen thousand and seven hundred died of the pestilence.

Q. *How did he yet further convict their rebellion?*

A. By proving the house of Levi onely chosen for the Priesthood.

Q. *How?*

A. By a miracle.

Q. *In what manner?*

A. Aarons rod amongst the twelve that were put into the Tabernacle for the twelve Tribes of Israel, did blossom and beare ripe Almonds.

Q. *What is the inference of this example?*

A. How odious a thing it is in the sight of God, to grudge against Magistrates and Rulers.

Q. *How many wayes is a man subject to sinne?*

A. Two manner of wayes.

Q. *Which be they?*

A. Of ignorance and presumption.

Q. *What hath ignorance?*

A. Favour and forgiveness, chap. 15. 18.

Q. *What presumption?*

A. Death, chap. 15. 27. 30.

Q. *By how many missees ought a man to be*

Law of God to be convicted in a case touching a mans life?

A. By two and not under, chap. 15.

Q. *How long did God lead the Israelites to and fro in the wilderness?*

A. Forty years.

Q. *Why did he detain them so long from their promised happinesse?*

A. To try their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings, to make them learn only to trust in him, and so in the end to appear worthy heirs of so blessed an inheritance.

DEUTERONOMY.

Question.

What is contained in this book of Deuteronomy?

A. Another repetition of the Law.

Q. *Why?*

A. Because they were dead to whom the Law was first given.

Q. *Who repeats it to them?*

A. Moses.

Q. *What doth he drawons from it?*

A. Continuall exhortations to obedience.

Q. *Obedience to whom?*

A. To God first, then to the Priests and Judges.

Q. *What lesson have we from hence?*

A. That the first care of a religious Magistrate, is the obedience of the people to God, next to himself.

Q. *How many things were they to observe in reading the Law?*

A. Two things,

Q. *Which be they?*

A. First, neither to adde to it, nor take from it, chap. 4. 2. Secondly, not onely to learn it themselves, but to teach it also to their posterity, ca. 9.

Q. *In what manner did God admonish this new generation to be carefull of his Law?*

A. By the remembrance of two things.

Q. *Which be they?*

A. The ingratitude of their fathers, who had provoked his wrath, and were dead: and the wonderful miracles and victories which he had brought to passe amongst them, to assure them of his love and protection.

Q. *Amongst the rest, which is one of the special favours God bestowed upon them, mentioned in this book?*

A. That in forty years space the garments of their fore-fathers never waxed old, chap. 8. 4.

Q. *How doth he encourage them not to be afraid to enter into the Land of Canaan?*

A. Three manner of wayes.

Q. *Which be they?*

A. First, in that he was God, and would be true of his promise: for he had sworn they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull countrey, chap. 8. 8, 9. Thirdly, by assuring them of all assistance, yea the very Hornets and Flies of the air should fight for them, chap. 7. 20.

Q. *Of how many things doth God counsel them to beware, when they are once settled in Canaan?*

A. Of three things.

Q. *Which be they?*

A. Un-

A. Unthankfulness, presumption, and lack of charity.

Q. How did he show they might be unthankfull?
A. By enjoying the fruits of the land, and not praising his name for them, chap. 8. 10.

Q. How presumptuous?

A. By attributing the glory thereof to their own strength, & not to the free mercy of God, c. 8. 18.

Q. How uncharitable?

A. In having abundance, and shutting up their hands against the poverty of their brethren, chap. 15. 7. 8. 2 sinne too common in these dayes.

Q. What other vices doth he forbid?

A. Forsaking of Gods Service for the love of any friend, be he never so dear, chap. 13. 6. The impoverishing of Gods Ministers, chap. 12. 19. Confusion of sex, as a man to wear womans apparel, or a woman, mans, chap. 22. 5. Detaining anything of anothers which we find, chap. 22. 12, 13. All manner of cruelty, even toward brute beasts, chap. 22. 6. All doubleness of heart, hanging between two religions, figured unto us by the garment of Lintie woollie, chap. 2. 11, 12. All violating of virginity, chap. 22. 5. All bearing of false witness, chap. 19. 16. All employing of evil gotten goods in the service of God, as such as think they may be charitable with money gotten by theft, usury, or whoredome, chap. 23. 18. The taking of any thing to gage, whereby our neighbour gets his living, chap. 26. 3. All partiality, as not to punish one for the sinne of another, chap. 24. 6. All security and flattering of a mans self in his own sinne, chap. 29. 19, 20, 21.

Q. If they did, or if we do offend in any of these finnes, how will God execute his judgments upon us?

A. Without respect of persons, chap. 10. 1.

Q. What may be pretended for an excuse, if we be found guilty of any of these finnes?

A. Nothing.

A. Not ignorance?

A. No.

A. Why?

A. Because we are (as the Israelites were) daily admonished of them by the Ministers of Gods Word, chap. 30. 11.

Q. Did Moses never enter into the Land of Canaan?

A. No, onely he had a sight of it, and then died.

Q. What was the reason?

A. His sinne of distrust in Gods power, committed at the waters of Meribah.

Q. What may we learn generally by his whole life?

A. Six virtues for that one vice before remembered.

Q. Which be they?

A. First, boldnesse in his calling, that feared not to speak to Pharaoh. Secondly, meeknesse against wrong, that was not moved at any despitefull words given by the Israelites. Thirdly, patience against travel, that did not onely guide the Israelites in their journeys, but at all times decided their causes. Fourthly, zeal in Gods glory, for the advancement of virtue, and repressing of vice. Fifthly, love to his brethren, to spend his life for them, rather than they should miscarry. Sixthly, faith in his end, not envying that he might not enter into the land of promise, considering by death he was invell'd with a greater patrimony, the kingdom of heaven.

JOSHUA.

Question.

How did God further manifest his tenderneſſe over the Israelites?

A. In setting over them a wise, religious, and a valiant Governour.

Q. Who was this?

A. Joshua.

Q. What was his charge?

A. Twofold; to keep the Law of God, and to bring Israel out of the wilderness into Canaan.

Q. What speciall vertues had he?

A. Three.

Q. Which be they?

A. Faith, wisdom, and courage, such as all good Governours ought to have.

Q. How did he shew his faith?

A. By believing Gods promises.

Q. How his wisdom?

A. In governing discreetly.

Q. How his courage?

A. In leading on the people without dread of their enemies.

Q. How did God bere encourage the people?

A. Three manner of wayes.

Q. Which be they?

A. First, in renewing his former promise, and telling them they should divide the land for an inheritance, chap. 1. 6. secondly, in giving them a Captain endued with the spirit of Moses, and able to be their Conductor, chap. 1. 5. and thirdly, by assuring them he would cast a faintnesse of heart upon their enemies, chap. 2. 11.

Q. How were the people confirmed that Joshua had the spirit of Moses?

A. By two miracles that he did.

Q. What was the first?

A. His dividing the waters of Jordan, and their whole host passing over dry-shod, chap. 3. 16, 17.

Q. Which be the second?

A. He caused the Sunne and Moon to stand still in the firmament, chap. 10. 13.

Q. How?

A. By prayer.

Q. What do we learn by that?

A. Two things.

Q. Which be they?

A. The effect of prayer, and the obedience of all creatures for the glorifying of God.

Q. How was God glorified by that miracle?

A. Joshua by that means had a longer time of day-light for the vanquishing of Gods enemies.

Q. Were none of the Tribes placed on this side Jordan?

A. Yes.

Q. How many?

A. Two and a half.

Q. Which be they?

A. Reuben, Gad, and the half Tribe of Manasseh.

Q. Did they sit down in peace, and suffer their brethren to go to warre?

A. No, they shewed brotherly love.

Q. How was that?

A. They left their wives, children, and cattle in the possesions which were allotted them, and themselves armed went foremoſt, and would take no rest till their brethren of the other Tribes were

were likewise planted as well as they, chap. 7. 16.

Q. When they had passed Jordan, how did Joshua show himself thankful to God for so great a miracle?

A. By setting up a memorial of his power.

Q. What was that?

A. Twelve stones, for the twelve tribes of Israel.

Q. For what purpose did he do so?

A. For two causes.

Q. Which be they?

A. First, that such a remembrance of Gods mighty power might serve for a further condemnation to his enemies: and secondly, that his servants might the more reverence him, chap. 4. 24.

Q. Which was the first city they went to conquer?

A. Jericho.

Q. Did they rashly go and besiege it, as proudly presuming, that howsoever or whatsoever they did, God would be with them?

A. No, like discreet Souldiers, they used three things.

Q. Which were they?

A. Deliberation, Consultation, and Sanctification.

Q. How deliberation?

A. They took time.

Q. How consultation?

A. Two manner of wayes, they sate in counsel among themselves, and submitted their counsel to the direction of God.

Q. How Sanctification?

A. Two manner of wayes by prayer and fasting.

Q. When they had taken counsell what did they?

A. Sent Spies to know the state of their enemies.

Q. What danger were they in?

A. Of death.

Q. By whom?

A. By the King.

Q. Who saved their lives?

A. A woman Harlot, or an Hostesse.

Q. How?

A. By hiding them in the top of her house when the King made search for them, chap. 2. 6.

Q. What moved her to do so?

A. The fame which the heard of the works of God.

Q. How did the Israelites requite this kindeesse?

A. They saved her, her father, mother, children, and all they had.

Q. Did they shew this mercy of their own accord?

A. No, but by the instinct of Gods Spirit.

Q. What do we learn by this?

A. That God will not the death of sinners, if they repent.

Q. How was the City wonne?

A. The walls fell down by the power of God, and then Joshua entred, chap. 6. 20.

Q. How were the Israelites commanded to esteem of the City, and all that was in it?

A. As a thing execrable and accursed, ch. 6. 17.

Q. Was nothing reserved?

A. Yes, silver, gold, vessels of brasse and iron.

Q. What was to be done with them?

A. They were to be consecrated to the Lords use, chap. 6. 19.

Q. How were they to be consecrated?

A. By being molten, and the property of them altered.

Q. What sinne is here committed?

A. Theft.

Q. Who committed it?

A. Achan.

Q. How?

A. He kept a Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight, which he had in his Tent, to serve his own private use, chap. 7. 2.

Q. What was their fortune after the committing of this sinne?

A. Their good successe was turned into bad, such as is alwayes the fruit of wickednesse.

Q. How did that appear?

A. When three thousand Israelites were sent against Ai, the inhabitants thereof put them to flight, and slew thirty six of them, chap. 7. 5.

Q. How were they cleared of this sinne?

A. By destroying Achan, his family, and all he had, chap. 7. 14.

Q. How did the Gibeonites purchase a league of friendship with Joshua?

A. By dissimulation.

Q. In what manner?

A. Coming unto him in ragged cloths and old shoes, as though they had worn out their apparel by journeying from some farre countrey.

Q. How did Joshua reward their dissimulation?

A. He suffered them to live because of his promise, but he condemned them for ever to be drudges to the congregation, to hew wood, and draw water, chap. 9. 21.

Q. How many kingdoms did Joshua subdue?

A. Thirty and one.

Q. What mercies did he shew in all his victories?

A. None at all, he destroyed every soul, ch. 10. 40.

Q. What moved him to do so?

A. The commandment of God.

Q. What is signified by that?

A. That wickednesse must be quite rooted out where God means to be served.

Q. Were the Israelites now in quiet possession of Canaan?

A. They were, chap. 21. 14.

Q. What doth this shew?

A. The full performance of Gods promise.

Q. What virtues do we learn from the Israelites after their victories?

A. Two.

Q. Which be they?

A. Thanksgiving, and brotherly unitie.

Q. How were they thankful?

A. In protesting to serve and obey God for his benefits bestowed upon them, chap. 24. 24.

Q. How did they shew brotherly unitie?

A. In equal division of their portions without strife or contention.

Q. How did Joshua die?

A. Like a virtuous man.

Q. How was that?

A. Rehearing the mercies of God, and exhorting the people to fear him, chap. 24.

JUDGES.

Question.

What Government had the people after Joshua?

A. Judges.

Q. Why were they called Judges?

A. Because

A. Because they did execute Gods judgements upon their enemies.

Q. Had they many enemies after the death of Joshua?

A. Yes.

Q. What was the cause?

A. Their finnes.

Q. What was their generall sinne?

A. Disobedience.

Q. How did that spread?

A. Into three branches.

Q. Which be they?

A. Vain pity, idolatry, and ingratitude.

How were they vainly pittfull?

A. In making league with the Canaanites, whom they ought to have cast out, chap. 1.

Q. How were they idolaters?

A. In worshipping idols, chap. 2. 11.

Q. How ungratefull?

A. Being made owners of Cities which they built not, and Vineyards which they planted not, they forgot to glorifie the giver.

Q. What was the generall punishment of their finnes?

A. As the Lord had said before those people whom they saved, became goads to their sides, and thornes in their eyes.

Q. What is the meaning of that?

A. They continually vexed them with warre.

Q. Wherefore did the Lord suffer them?

A. To sift and prove them, as he always will do such as he loveth.

Q. Did the Lord still love them, considering how they had provoked him by their former wickednesse?

A. He did.

Q. What doth that shew?

A. The unspeakable mercy of God towards his Church.

Q. What was the generall virtue that purchased his mercy toward them?

A. Repentance: they cried, and he heard their praying, chap. 3. 18.

Wherein was his mercy expressed?

A. In sending them deliverers.

Q. How many were they?

A. Sixteen.

Q. Rehearse their names.

A. Othniel, Ehud, Samgar, Deborah, Barak, Gedeon, Abimelech, Tola, Jaer, Iphrah, Ibzan, Eglon, Abdon, Sampson, Eli, Samuel.

Q. What were the particular finnes of the Israelites?

A. In Abimelech three.

Q. Which be they?

A. Ambition, tyranny, and despair.

Q. How was he ambitious?

A. He usurped the Kingdom after his father Gedeons death, chap. 9. 1.

Q. How did Jotham his youngest brother reprove him for his ambition?

A. By the example of trees, wherein he shewed, that those of least desert are alwayes most aspiring, chap. 9. 8.

Q. How was Abimelech tyrannous?

A. In murdering seventy of his own brothers, for the securing of his own estate, chap. 9. 5.

Q. What was the punishment God laid upon him for this unnaturalnesse?

A. That as he had lived in cruelty, so he died in contempt.

Q. How was that?

A. A woman with a piece of a millstone al-

most knockt out his brains.

Q. Where?

A. At the tower in Tober, chap. 9. 53.

Q. What sinne reigned particularly in the people?

A. In Sampson, lust: in Iphrah temerity, or rashnesse: in a Levite, love of vanity: in the men of Benjamin, the rape of a woman: in the Ephramites, envie.

Q. Towards whom was Sampson lustfull?

A. Towards Delilah, a wicked woman. ch. 16. 4.

Q. How was he punished?

A. He lost Gods excellent gifts, and became a slave to his enemies, chap. 16. 19.

Q. How was Iphiah guilty?

A. In making a rash vow, and performing it.

Q. How was he punished?

A. Through his own folly he became childlesse.

Q. What is will done of Iphiah, to make good his vow?

A. It was sin to vow it, murder in the highest nature to perform it.

Q. How was the Levite guilty?

A. In forsaking the service of God, to supply the wants of his body.

Q. How was that?

A. He was content to serve in the Temple of idols, for meat, drink, and apparell, chap. 17. 10, 11.

Q. What was his punishment?

A. He was taken prisoner by the men of Dan, chap. 18. 17.

Q. How was the tribe of Benjamin guilty?

A. For the ravishing of a Levites wife.

Q. What was their punishment?

A. All the other Tribes rose up against them, raised their City, and slew all their men, but six hundred that fled into the wilderness, ch. 20. 46. 47.

Q. How were the Ephramites envious?

A. They repined at the great victory which Iphiah had obtained against the Ammonites.

Q. How were they punished?

A. Iphiah slue of them two and forty thousand, chap. 21. 6.

Q. What particular vices were there in the people of other nations?

A. In Adonibezek a Canaanite, inhumane cruelty, chap. 1. 7. In the men of Succoth and Penuel, churlish behaviour towards souldiers, chap. 8. 6, 8. Derision in the Philistines against Sampson.

Q. How was Adonibezek cruel?

A. He did cut off the thumbs of the hands and feet of 70 Kings, and made them gather crums underneath his table.

Q. What was his punishment?

A. That measure which he had offered others, was laid upon himself: The Israelites when they took him, used him in the like manner, chap. 1. 7.

Q. How were the men of Succoth and Penuel churlish to souldiers?

A. In denying them victuals in their extremity.

Q. What souldiers were they thus unfriendly unto?

A. To Gedeon and his souldiers.

Q. How did Gideon revenge himself upon them?

A. He tore their Elders in pieces with thorns, overthrew the Tower of Penuel, and slue the men of the City, chap. 8. 16, 17.

Q. How did the Philistines deride Sampson?

A. They used him as a fool at their feasts, to make them laugh.

Q. What did this their derision moreover include?

A. Blasphemy against God.

Q. How

Q How died Sampson?

A. He was slain amidst his enemies by the fall of the house.

Q What do we learn in this book touching the person of God?

A. Two things.

Q Which be they?

A. Mercy and omnipotency.

Q Wherein shewed he his mercy?

A. In pardoning their offences, though they did away offend him.

Q Wherein his omnipotency?

A. In bringing great matters to passe by weak means.

Q What were they?

A. Ehud being lame of his right hand, slue king Eglon with a dagger of a cubit long. Shamgar slue six hundred Philistines with an Oxe goad. Jael, a woman, killed Sisera, the chief Captain of King Jabin's host, with a hammer and a nail. Gideon, a poore threshier, overcame an host of men with broken Pot-sheards and Rams horns. Sampson slue a thousand men with the jaw-bone of an Ass.

Q What were the sins of Eli and Samuel?

A. They are set down in the books of Samuel.

The end of Judges.

RUTH.

Question.

Q whence was Ruth?

A. Of the land of Moab, she was basely born.

Q What virtue do we learn by her example?

A. Constant love of a daughter-in law to her husbands mother.

Q Who was her husband?

A. Chilion, the sonne of Elimelech, a man of Juda.

Q Wherein consisted the love of Ruth to her mother-in-law?

A. In two things.

Q Which be they?

A. In not forsaking her company, and in relieving her with her painfull labour, chap. 2. 18. and chap. 1. 17.

Q How was her mother-in-law called?

A. Naomi, the wife of Elimelech.

Q How came it to passe that Chilion the sonne of Elimelech, being an Hebrew, married with Ruth, a Moabite?

A. Elimelech, his wife, and sonnes, by reason of a famine that was in Juda, went to dwell among the Moabites, and so grew the acquaintance, chap. 1. 1.

Q How many husbands had Ruth?

A. Two.

Q Which was the last?

A. Boaz an Israelite.

Q What doctrine learn we by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?

A. That by the coming of Christ, who vouchsafed in the flesh to proceed from her line, the Gentiles should be likewise called to salvation as well as the Jews,

I. SAMUEL.

Question.

How many of the Judges remaine unspoken of?

A. Two.

Q Which be they?

A. Eli and Samuel.

Q How many sonnes had Eli?

A. Two.

Q Which be they?

A. Hophni and Phineas.

Q What sinne do we learn so beware of by the example of Eli?

A. Too much lenity toward our children.

Q Wherein did Eli shew too much lenity towards his sonnes?

A. In not giving them correction for their faults.

Q What were his sons faults?

A. Profanation and adultery.

Q How were they profane?

A. In serving their own appetites of the sacrifices, before God was served, chap. 2.

Q How were they adulterous?

A. In using the company of such women as after their travell came to the Temple to be purified, chap. 2. 12.

Q Did not their father Eli rebuke them for their faults?

A. Yes, as many negligent persons do now a dayes, told them it was not well done, and bade them do no more so, and so let them passe.

Q How did God punish the father?

A. Two manner of wayes.

Q Which be they?

A. First, he took his office of Priesthood from him.

Q How?

A. By suffering the Ark to be taken away by the Philistines; and then upon the newes thereof Heli brake his neck, chap. 4. 18.

Q How were his sons punished?

A. With sudden death both in one day.

Q What did the Philistines with the Ark?

A. They brought it to Ashdod a chief City of theirs, and placed it in the Temple, close by the Idoll Dagon.

Q What agreement was between the Idoll and it?

A. As between God and the Devil, light and darknesse; so that in the end the Idoll fell down and was broken in pieces, chap. 5.

Q What do we learn by that?

A. That when true holinesse comes in place, superstition cannot stand.

Q What sin was it in the Philistines to take away the Ark of God?

A. Sacrilege.

Q How were they plagued for it?

A. With mortality and death of the people, and with a grievous sicknesse, called the Emerods chap. 5. 12.

Q What did they with it then?

A. They sent it back to Israel with gifts of gold and silver.

Q What were the gifts?

A. Five golden Nicks, and five golden Emerods.

Q Who received it?

A. The men of Beth-shemeth.

Q What was their sin in the receipt thereof?

A. Curiosity.

Q How

Q. How?

A. They would needs open and look into the Ark, which was lawfull for none to do but Aaron and his sonnes, to see if the Philistines had taken away any of the reliques.

Q. How did God punish them for this presumption?

A. He smote of those men fifty thousand three-score and ten, chap. 8. 19.

Q. What do we learn by this?

A. Not to pry into the secrets of God further than we have commission.

Q. How did Israel recover the favour of God again?

A. By repentance.

Q. By whose counsell?

A. By Samuels.

Q. Wherein did they shew repentance?

A. In acknowledging their sin, in fasting and lamenting, chap. 7. 6.

Q. What was their speed afterwards?

A. Prosperous.

Q. How?

A. They slue the Philistines, recovered their lost cities, and established peace, chap. 7.

Q. Whose son was Samuel?

A. The onely son of Elkanah and Hannah.

Q. How did Hannah obtain her son?

A. As we must our desires, by prayer and tears.

Q. What did she when she had him?

A. She paid her vowes, and sung a song of thankfulness.

Q. What learn we by her?

A. To remember to offer up our prayes, when we have received our petitions.

Q. What virtues do we nose in Samuel?

A. Diligence in his calling towards men, and sincerity of faith towards God.

Q. How did he shew his diligence towards men?

A. In governing justly.

Q. How his sincerity of faith towards God?

A. In truly performing the duty of a Priest and Prophet.

Q. What reason then had the people to mislike the government of Judges, and crave a King?

A. First, because when Samuel waxed old, he resigned his authoritie to his sons, and they were extortioners, and took tributes: and secondly, by reason of the mutability of mans nature, that for the most part affects mutability and change.

Q. What God pleased with their desire?

A. No.

Q. Why?

A. Because they thirsted for another kind of government then he had appointed them, and so seemed to preferre their own opinion before his wisdom.

Q. How did Samuel shew they had offended?

A. By causing it to thunder and rain in wheat harvest.

Q. How?

A. By his prayer and invocation, chap. 12.

Q. What did the people then?

A. Repented.

Q. Was God mercifull?

A. Yes, and promised to be a gracious God both to them and their King, upon condition they would serve him: so ready is God alwayes to pardon sinners, if they will turn unto him, chapter 12. 19. 21.

Q. What is to be noted in the life of Saul?

A. Two things.

Q. Which be they?

A. His virtues and his vices.

Q. What were his virtues?

A. He fought the battels of the Lord, and overthrew his enemies.

Q. Why was the Kingdom taken from him?

A. Because of his vices.

Q. How many were his particular vices?

A. Eleven.

Q. What was the first?

A. His usurping upon the Priests office, chapter 13. 6. 14.

Q. What was his second?

A. He slue not Agag the King of the Amalekites, as God had commanded him, chap. 15. 3.

Q. When Samuel reproved him for his fault, what was the third sin he ran into?

A. Obstinacy.

Q. How?

A. He stood to it to the Prophets face, that he had not offended, chap. 15. 20.

Q. What was his fourth offence?

A. Envy.

Q. How?

A. He grudged at the virtues and good success of David, chap. 18. 9.

Q. What was his fifth offence?

A. Ingratitude.

Q. How?

A. He would have slain David the very time that he delivered him by his musicke from the torment of the wicked spirit, chap. 18. 11.

Q. What was his sixth offence?

A. Inconstancy in his word.

Q. How?

A. He promised David his daughter Merab in marriage, and after gave her away to another, chap. 13. 19.

Q. What was his seventh offence?

A. Treachery of mind.

Q. How?

A. He would have betrayed David to the Philistines, chap. 18. 21.

Q. What was his eighth offence?

A. Murder.

Q. How?

A. He would have killed David in his bed, chapter, 19. 11.

Q. Who preserved him?

A. Michal his wife, and the daughter of Saul, chap. 19. 12.

Q. After what manner did she preserve him?

A. In letting him down through a window, when the house was searched.

Q. What do we learn by this?

A. The duty of a faithfull wife toward a virtuous husband, rather then to a wicked father.

Q. What was his ninth offence?

A. He would have killed his own son Jonathan for excusing David, chap. 30. 23.

Q. What was his tenth offence?

A. He slue the Lords Priests, chap. 22.

Q. What was his eleventh offence?

A. He consulted with Witches, chap. 28.

Q. How did God punish him for these offences?

A. Five manner of wayes.

Q. Which be they?

A. First, he took his Kingdom from him, and gave it to David. Secondly, he deprived him of his holy

holy spirit, and let a fiend possess him. Thirdly, he gave his enemies victory over him. Fourthly, his own son was slain. Fifthly, he despaired, and slew himself, chap. 31.

Q. *What was the reason he persecuted David as he did?*

A. His jealousy over him, for that he knew he should succeed him in his kingdom.

Q. *What did he shew in that?*

A. Contempt against the ordinance of God.

Q. *Was David then chosen before the death of Saul?*

A. Long before.

Q. *In his election what do you observe?*

A. That God in choosing his Ministers, hath not so much respect to the outward gifts of the body, as to the inward graces of the mind.

Q. *How did that appear?*

A. In choosing David the youngest and weakest of his brethren, and refusing the rest of more likely aspect and countenance, chap. 16.

Q. *After David was chosen King, what were his acts?*

A. He slew a Lion, a Bear, and vanquished great Goliath,

Q. *What way we understand by his prospering in strength and power?*

A. That to a virtuous mind, God will also give vigour of body,

Q. *What did he figure by his victory over Goliath?*

A. The victory of Christ over the Devil,

Q. *What virtues do we learn from David in the first book of Samuel?*

A. Three,

Q. *Which be they?*

A. Patience, clemency, and loyalty,

Q. *How did he shew his patience?*

A. In quiet bearing of persecution,

Q. *How manifested was his persecution?*

A. Twofold: first by Saul, and then by the Amalekites,

Q. *How many ways did Saul persecute him?*

A. Three manner of ways.

Q. *What were they?*

A. First by bringing him in danger of death. Secondly, by famine: Thirdly, by driving him into exile,

Q. *How many times was he in danger of death?*

A. Six times,

Q. *Which be they?*

A. First, in the presence of Saul, when Saul threw his spear at him: Secondly, in being sent by Saul to fetch an hundred fore-skinned of the Philistines: Thirdly, in his chamber, when his wife Michal delivered him: Fourthly, in Gath, when he escaped from Achish, by counterfeiting madness: Fifthly, when he was in the same cave with Saul: Sixthly, when the men of Ziklag would have stoned him,

Q. *What doth this teach us?*

A. That which it taught David, that many are the troubles of the righteous, but God delivereth them out of all,

Q. *How many times was he in danger of famine?*

A. Twice: First when he did eat the shew-bread, chap. 21. 6. Secondly, when he sent to Nabal for provision, chap. 25. 8,

Q. *Where lived he in exile?*

A. First, in the wilderness, and then amongst the Philistines,

Q. *Wherein did he shew his clemency?*

A. In pardoning Nabals churlish answer, when he had vowed his ruine, chap. 25. 23.

Q. *At whose entreaty did he save him?*

A. At Abigail Nabals wife,

Q. *What do we learn by that?*

A. That many times the follies of men are excused by the wisdom of their wives,

Q. *How was he persecuted by the Amalekites?*

A. They took his wives, Ahinoam and Abigail prisoners.

Q. *Who rescued them?*

A. David,

Q. *Wherein shewed he his loyalty?*

A. Not onely in refraining to lay violent hands upon Saul his anointed Sovereign, though twice he were in his power, and might have slain him, but also in praying for his welfare,

Q. *How often was Saul in his power?*

A. Twice,

Q. *Where?*

A. Once in the caves of the Rocks of Engedi, and another time in the wilderness of Ziph, near the mountain Hachilah, chap. 14. 4. & ch. 16. 7.

Q. *What do we learn by this?*

A. That no subject ought to lay violent hands upon his Prince, be he never so wicked.

II. SAMUEL.

Question.

Did David seek the Kingdom by unlawful means?

A. He did not: although he was anointed for it, he waited Gods determination ten years,

Q. *How did he entertain the news of Sauls destruction?*

A. He rent his clothes, wept, and fasted till night,

Q. *What learn we by that?*

A. The tender compassion of David, and so consequently, what ought to be in all Christians, for the hard misfortune even of their enemies, chap. 1. 12,

Q. *How did he reward the countess's?*

A. In stead of a rich reward, which he hoped for, he crowned upon him, asked him how he durst shed the blood of the Lords Anointed, and commanded one of his followers to kill him, ch. 1. 12,

Q. *How was the state of the Kingdom when David envied upon it?*

A. Like a tempestuous sea,

Q. *What was the reason?*

A. Civil dissention,

Q. *What caused it?*

A. Ishbooth the sonne of Saul, whom Abner made King of Israel.

Q. *Did they make warre upon David?*

A. They did,

Q. *How was that warre ended?*

A. God gave David victory,

Q. *By what means?*

A. First, by force of armes, chap. 2. 17. Secondly, by reason of a private quarrell between Ishbooth and Abner his chief Captain, chap. 3. 8.

Q. *Whither went Abner?*

A. He fled to David,

Q. *What was his welcome thither?*

A. Iosh

A. Joab Davids chief Captain slue him treacherously, because Abner before had slain Ashel, Joabs brother, chap. 3. 2.

Q. Was David privy to this all?

A. No: but greatly lamented it, and prayed to God to reward Joab according to his desert, chap. 3. 19.

Q. What became of Ishbosheth?

A. After Abner left him, two of his own servants (Baasah and Rechab) traitorously slue him, and brought his head to David, chap. 4. 8.

Q. How did David reward them?

A. As villains should be, caused them to be slain, had their hands and feet cut off, and after hanged them up for an example over the pool of Hebron, chap. 4. 12.

Q. What do we learn by these circumstances?

A. The good hope of Davids virtuous government.

Q. What was the next argument of his virtuous government?

A. He did that which every good Prince ought to do.

Q. What was that?

A. Studied to advance Religion,

Q. How?

A. In bringing the Ark of God into the City, dancing before it, to shew his zeal and gladness, and purposing to build a Temple for the Lord, where his Name might be called upon, chapter 6. 16.

Q. How did God accept of his Zeal and good intentions?

A. So well, as he gave him dominion over many Nations, and promised to establish the Kingdom to his posterity forever, chapter 8. and chapter 7. 12.

Q. What did Michal when she saw David her husband dance before the Ark?

A. As the wicked of our time, she laughed his godly zeal to scorn, chapter 6. 16.

Q. After this, how many times did David fall from God?

A. Thrice,

Q. In what manner?

A. First, through lust: secondly, through murder: and last of all through presumption:

Q. How did he offend through lust?

A. He knew the wife of Uriah, chapter 11. 4.

Q. How through murder?

A. He caused her husband to be slain, ch. 11. 15.

Q. How through presumption?

A. He numbed his people, as depending upon victory by the multitude of men, and not by the power of God, chap. 24. 1.

Q. How did God plague him for his first two sins?

A. He kindled dissention against him, both within his house and without.

Q. How within his house?

A. Two manner of wayes.

Q. Which be they?

A. First, by the means of a deadly hate that sprang up between his sons.

Q. Which sons?

A. Abalom and Ammon,

Q. How?

A. Ammon deflowered Tamar, Aboloms sister, for which Abalom slue Ammon, chapter 13. 19.

Q. What was the second cause of dissention?

A. Abalom conspired against his fathers

Crown and Dignitie, chap. 19. 1.

Q. How did he practise so aspire?

A. By stealing the hearts of the people from his father, by curtle and flattering speeches.

Q. Who was his chief counsellor?

A. Achitophel,

Q. What became of Achitophel?

A. He hanged himself, chapter 17. 32.

Q. What became of Abalom?

A. He likewise had an untimely death.

Q. In what manner?

A. As he fled before his fathers army, riding under an Oke, he was hanged in a bow thercof, and afterward thrust through the body with a dart by Joab, chapter 9. 14.

Q. What may we learn by these mens overthrow?

A. That treason will alwayes have a shamefull end,

Q. How was dissention stirred up against David without his house?

A. Two manner of wayes,

Q. Which be they?

A. First, by the reproch of a base subject of his, vomited out against him: and then by the malice of the Philistines, chapter 2.

Q. What was the subject called that reviled him?

A. Shimei, out of the house of Saul,

Q. How did he revile him?

A. He called him murderer, and cast stones and dust in his face, chapter 16. 7, 13.

Q. Did David induce it?

A. Yes, as he did all his former troubles, with patience; commanding his men of warre not to touch Shimei: for, said he, my sonne which came out of mine own bowels, fought my life: then how much more may this Benjamite do it? suffer him to curse, for the Lord hath bidden him, chapter 16. 11.

Q. What virtue is shewed in David besides his patience?

A. Gratitude and continency.

Q. Wherein did he shew himself grateful?

A. In giving all the lands of Saul to Mephoboth, his friend Jonathans son, chapter, 19. 30.

Q. Wherein was he continens?

A. In refusing, being very faint through thirst, to drink of the water which men had hazarded their lives to fetch him, chap. 23. 17.

Q. How was David plagued for his presumption?

A. God offered him the choice of three plagues,

Q. Which be they?

A. Either to have seven yeares famine, or to fly three moneths before his enemies, or to have three dayes pestilence in the land, chap. 24. 13.

Q. Which did David chuse?

A. Three dayes pestilence,

Q. What was his reason?

A. Because he had rather fall into the hands of God then men: for God will be mercifull, when men are pitifull.

Q. How many of his people died of the pestilence?

A. Threecore and tenne thousand, chapter 24. 15.

Q. In all the troubles of David, did God send him no friends to comfort him?

A. Yes, God is a God of mercy, and as he doth promise, even so will he perform: at all times of his distresse he raised him some friend or other,

Q. Who were they?

A. Before Saul died, Jonathan, Michal, Abimelech

Iech the Priest, foure hundred men that came to his aid in the wilderness, Abigail, rich Nabals wife that brought him provision, and Achis King of Gath, that gave him a city called Ziklag.

Q After Sauls death, in the time of his persecution, who were his friends?

A. Beside many other of his subjects that stuck unto him, Hushai shewed himself a special friend, in overthrowing the counsel of Achitophel, whereby the rebellion of his sonne Absalom was cut off, chap. 16. and old Barzillai that succoured him when he fled from his sonne, chap. 17. 31.

Q Notwithstanding the manifold troubles David had, did he at last find rest?

A. Yes, and died in peace.

Q What was his troublesome life and quiet end signified to us?

A. The race of the chief King of Heaven, CHRIST JESUS, who according to the flesh was persecuted on every side as David was, with outward and inward enemies, as well in his own person, as in his members, but at last overcame all, and gave his Church perpetuall victory. His name be praised.

The end of Samuel.

KINGS and CHRONICLES.

Question.

Who succeeded David?

A. His sonne Solomon.

Q What was the first thing he asked of God?

A. Wisdome: and God gave it him, chap. 3. 12.

Q What did he shew therein?

A. That wisdome beautifieth a Prince or Ruler more then either wealth or honour.

Q What was the first sinne he punished?

A. Rebellion in Adonijah, chap. 2. 25.

Q What was the second?

A. Murder.

Q In whom?

A. In Joab, for the death of Abner and Amasa, although he fled to the Altar for refuge.

Q What doth that signify?

A. That no place ought to shelter an homicide, chap. 2. 34.

Q What was Solomons estate?

A. Peacefull, and full of pomp.

Q How came that to passe?

A. By the gift of God.

Q Wherefore?

A. Because he asked Wisdome first; and above all things (when God put him to his choice) therefore he had not onely Wisdome given him, but all things else.

Q How did he shew himself thankfull?

A. In employing his wealth and wisdome to the glory of God.

Q How was that?

A. He judged justly, and built a most sumptuous Temple to the name of the Lord.

Q Wherein consisted the magnificence of Solomon?

A. In these things: He ruled over all the kingdoms from the river of Euphrates, unto the land of the Philistines and the borders of Egypt, chap. 1. 3. His victuals for one day was thirty measures of fine flower, and threecore measures of meal, ch. 4. 12. ten fat oxen, and twenty oxen

of the pasture; an hundred sheep, besides harts, bucks, bugles, and fat fowl, chap. 4. 23. He had forty thousand stalls of horses for his Chariots, and twelve thousand horsemen, chap. 4. 26. Gold and silver was as plentiful as stones, chap. 10. 12. He had seven hundred wives, and three hundred concubines, chap. 11. 3. Beside all this, he had wisdome more then any creature living.

Q Yet in the end, notwithstanding he had his hearts desire in these and in all things else, what was his opinion of this worlds felicity?

A. That all was vanity and vexation of spirit.

Q Did this Prince, thus blessed of God both outwardly and inwardly, fall afterward from God?

A. He did.

Q In what manner?

A. By Adultery and Idolatry, chap. 11. 5.

Q What do we learn by that?

A. That how absolute soever we are for honour, wisdome, or riches, yet we may fall as Solomon did.

Q How was Solomon punished for his finnes?

A. God raised up enemies against him, and after his death divided his kingdom, leaving the least part to his sonne.

Q Why did not God quite extinguishe his race, considering his finnes?

A. Because of the promise which he made to his servant David, chap. 1. 34.

Q Who succeeded Solomon?

A. His sonne Rehoboam.

Q How many Tribes had he under his dominion?

A. Two; Juda and Benjamin.

Q Who ruled over Israel?

A. Jeroboam a servant to King Solomon.

Q How many Tribes were under him?

A. Ten, chap. 11. 31.

Q What vices do we learn to shun by the lives of the Kings of Israel and Juda?

A. Not to corrupt Religion to serve our own turns.

Q By whose example?

A. By the example of Jeroboam King of Israel, chap. 12. 28.

Q What else?

A. Not to lay violent hands upon Gods Ministers.

Q By the example of whom?

A. Of Jeroboam, chap. 13. 4.

Q How did God punish him?

A. As he thrust out his hand to have the Prophet apprehended, his hand withered, and he could not pluck it back again, chap. 13. 4.

Q What else?

A. Not to conspire against the King.

Q By the example of whom?

A. Of Zimri that slew Elah King of Israel, being drunk in Tirzah, and afterward late upon his throne, chap. 16. 9, 10.

Q What was the end of Zimri?

A. He reigned but seven daies, &c being besieged in Tirzah, and finding no way to escape, he burnt the Kings Palace, and himself in it, chap. 16. 18.

Q What else?

A. Not wrongfully to desire our neighbours goods.

Q By the example of whom?

A. Of Ahab King of Israel.

Q What else?

A. Not to shed our neighbours blood, to be

to made owners of his goods.

Q By the example of whom ?

A. Of Ahab and Jezabel, who by the practice of false witnesses, put Naboth to death, and took his Vineyard, chap. 21.33.

Q How were they punished ?

A. Ahab was slain at Ramoth-Gilead, and Jezabel was thrown out of her chamber window, and dashed in pieces, chap. 22.34. & 1. Kin.9.33.

Q What else ?

A. Not to hate the Preachers of God, because they grate upon our galled consciences.

Q By the example of whom ?

A. Of Ahab, chap. 22.8.

Q What else ?

A. Not to be covetous.

Q By the example of whom ?

A. Of Gehazi, that took money, garments, sheep, Oxen, &c. other things where he should not.

Q What was his punishment ?

A. He was plagued with the Leprosie, 2. Kings 5.27.

Q What else ?

A. Not to take counsell of spirits in time of trouble, or any other extremity.

Q By the example of whom ?

A. Of Abaziah, who having taken a fall through the lattice of a window, sent his servants to Baalzebub, to know if he should recover or no, 1. King. 1.2.

Q How did God punish him for that sinne ?

A. He suffered him to pine upon his bed for want of help, 2. Kin. 1.

Q What else ?

A. Not to blaspheme the name of God.

Q By the example of whom ?

A. Of Senacherib the Assyrian.

Q How was he punished ?

A. God slue of his souldiers an hundred fourscore and five thousand men, and when he returned in his countrey, his own sons murdered him in the Temple of his Idoll gods.

Q What else ?

A. Not to deride Gods Ministers.

Q By the example of whom ?

A. Of the children of Bethel, that called Elisha bald-pate, 2. Kin. 2.24.

Q How were they punished ?

A. Two Bears came out of the Forrest, and tore them in pieces.

Q What else ?

A. Not to be vain-glorious.

Q By the example of whom ?

A. Of Hezekiah, that in pride shewed all his wealth to the Ambassadors of Babel.

Q How was he punished ?

A. God gave all that wealth afterward into the hands of the King of Babel for a prey, 2. Kin. 20.17.18.

Q What else ?

A. Not to mock or jest at the preaching of the Word of God ?

By the example of whom ?

A. Of Zedekiah and his subjects, that mocked and despised the Prophets that were sent to forewarn them of their destruction, 2. Chro. 26.19.

Q What was their punishment ?

A. Zedekiah himself for despising the light of his soul, lost the light of his body, his eyes were pulled out, his sons were slain before him, and he

and the people carried into captivity to Babylon

Q What virtues do we learn by the lives of the Kings of Israel and Juda ?

A. To have a sure confidence in the providence of God.

Q By the example of whom ?

A. Of Elijah the Prophet, to whom in time of famine, God sent meat by Ravens, 2. King. 17.6.

Q What else ?

A. To be charitable to the distressed.

Q By the example of whom ?

A. Of the Widow of Sarepta, whose Oyl and Meal, the more she spent, the more she had, for her kindnesse shewed to Elijah, 1. King. 17.16.

Q What else ?

A. To be zealous in prayer.

By the example of whom ?

A. Of Elijah, who in time of great drought called faithfully upon the Lord, and he pouised down rain upon the earth, 1. King. 18.45.

Q How many be the degrees by which prayer ascends into heaven ?

A. Six.

Q Which be they ?

A. First, humility, in shewing reverence with the members of the body, as kneeling, &c. Secondly, devotion, in having mind of nothing else when we pray. Thirdly, faith, in believing to obtain that we pray for. Fourthly, integrity of heart not to ask any thing but that is just. Fifthly, conversation of life, that our manners answer our devotion. Sixthly, perseverance, that is, never to faint or be weary of so good an exercise.

Q What virtues learn we else ?

A. Not to doubt of our Resurrection.

Q By the example of whom ?

A. Of Elijah, that was taken body and soul up into heaven, 2. King 1.11.

Q What else ?

A. To be faithfull.

Q Why ?

A. Because where faith is, nothing seems impossible.

Q By the example of whom ?

A. Of Elisha, that raised the dead to life, cured Naaman the Leper, and made iron to swimme upon the waters, 1. King 4.35. and chapter 5.14. and chapter 6.6.

Q What else ?

A. Not to distrust the omnipotency of God.

Q By the example of whom ?

A. Of the destruction that fell upon the Ammites that lay before Samaria, without any stroke of mans hand, 2. King. 7.7.

Q What else ?

A. To assure our selves of Gods help howsoever we are forsaken of men.

Q Why ?

A. Because millions of Angels encamp about the faithfull, 2. King. 6.7.

Q What else ?

A. To advance true Religion.

Q By the example of whom ?

A. Of Josiah King of Juda, that put down Idolatry, and commanded the Law of God to be read in the Temple, 2. King 23.21.

Q How did Josiah ?

A. He was slain in the field by the Egyptians.

Q Was this a judgement on him ?

A. No rather a mercy.

Q Why herein

Q. Wherein?

A. In that he was taken away from the evil that God had purposed to bring upon the Israelites.

Q. What else?

A. Not to spare any man in case of Religion,

Q. By the example of whom?

A. Of Aſa king of Juda, that deposed his own mother for idolatry, 2 Chron. 15. 16.

Q. What else?

A. To provide living for the Ministers of God.

Q. By the example of whom?

A. Of Hezekiah King of Judah, that commanded the tithes of Corn, Wine, Oyl and Honey to be brought to the Priests, 2 Chron. 23. 4. 5.

Q. What else?

A. Not to doubt of forgiveness, if we repent,

Q. By the example of whom?

A. Of Manasseh King of Judah, whom, upon his hearty repentance, God delivered out of captivity

Q. What learn we hence?

A. That the hearts of all men are in Gods hands, and that it is he that gives men acceptance in the eyes of men.

Q. What was his disposition?

A. He feared God, and desired the good of his Country,

Q. How did that appear?

A. First, by his daily prayers: next by the lamentation he made for the misery of his own countymen, chap. 14. and lastly, by obtaining means to help them.

Q. He did not then, as many do in these days, say God help onely, and so forget the misery of these brethren, but he laboured to give them succour?

A. He did,

Q. In what manner?

A. He procured a licence of the King, to get provision for the repairing of Jerusalem, ch. 2. 8.

Q. Who hindered him in his work?

A. Sanballat the Horonite, and Tobiah the Ammonite,

Q. For what cause?

A. Upon malice,

Q. What do we learn thereby?

A. That the Devil and his instruments will be in wait to hinder virtuous actions,

Q. How did they hinder the Jews?

A. By raising warre upon them,

Q. Did the Jews then leave off their enterprise?

A. No, they laboured with one hand, and held the sword in the other, chap. 4. 17.

Q. What doth their diligence teach us?

A. In rectifying of our soules, and building up our spirituall man, to practice the deeds of charity with one hand, and in the other to hold the shield of faith, to keep off the assaults of the Devil, and his instruments,

Q. What did Nehemiah repair in Jerusalem?

A. The walls of the broken buildings,

Q. What else?

A. Decayed Religion, and corruption of manners, chap. 13.

EZRA.

Question.

What was this booke?

A. Ezra.

Q. Of what nation was he?

A. A Jew of the family of Aaron,

Q. How many things do we generally learn out of this booke?

A. Four.

Q. Which is the first?

A. The truth of Gods mercy,

Q. How?

A. In that, according to his promise, after seventy years were expired, he delivered his people out of captivity.

Q. By the favour of whom?

A. Of Cyrus King of Persia, chap. 1.

Q. Who brought them home?

A. Zerobabel and Ezra,

Q. What is the second thing we do learn out of this booke?

A. The thankfulness which ought to be in us for Gods benefits, as was in the Israelites after their return, chap. 7. 27.

Q. What is the third?

A. The care that we ought to have to establish true Religion by the example of the Israelites, who never ceased till they had built the Temple of the Lord, and published his Laws, ch. 6. 15.

Q. What is the fourth?

A. When we are once planted in peace and have the use of true Religion, to labour as the Israelites did, for the preservation of humane society, by seeing good lawes executed, chap. 10.

NEHEMIAH.

Question.

What was Nehemiah?

A. A Jew, and in great favour with Darius.

Q. How did Nehemiah obtain the favour of the King?

A. By prayer and fasting he procured it from

What was Mordecai?

A. Cousin-Germaine to Esther, and her nursing father.

Q. What was Esther?

A. A poore maid.

Q. How was she advanced?

A. To be the wife of a King,

Q. By what means?

A. By the providence of God, and her own virtue.

Q. To what end?

A. To protect the Jewes her Country-men, and to confound the pride of Haman their enemy.

Q. What vices do we learn to shun by the contents of this booke?

A. Disobedience of wives to their husbands.

Q. By the example of whom?

A. Of Valthei Achahurothes Queen, that refused to come to him when he sent for her.

Q. What was her punishment?

A. She was banisht the kings company for ever,

Q. What

Q. What else?

A. Not to buy in with the price of money.

Q. By the example of whom?

A. Of Haman, that would give the King tenne thousand talents of silver to have the Jewes destroyed, chap. 3. 9.

Q. What else?

A. Not to harbour pride and contempt in our hearts.

By the example of whom?

A. Of the same man that wished the death of every one that did not salute him.

Q. What was his punishment?

A. He was hanged himself upon the gallows which he made for another man, chap. 7. 10.

Quest. What virtues do we learn out of this book?

A. To observe temperance in our feasting.

Q. By the example of whom?

A. Of Ahazuerath, that commanded (during his feast) no man should be compelled to drink more then what he pleased, chap. 1. 8.

Q. May not Christians be ashamed of this?

A. Yes.

Q. Show me your reason?

A. Because he that was a Heathen thought it sin of carouse: but we that know God make it no conscience to be drunk.

Q. What learn we else?

A. The fearless courage and resolution of zealous women.

Q. By whose example?

A. Esther, that hazarded her life for her people, with this resolution, If I perish, I perish, chap. 4. 16.

JOB.

Question.

What learn we in generall out of the book of Job?

A. Three things.

Q. Which are they?

A. First, Gods omnipotency: secondly, mans uncharitableness: thirdly, Jobs singular virtue.

Q. How many things are eminent in Job?

A. Five especially.

Q. Which be they?

A. First, uprightnesse of life, in these words, And Job was an upright and just man, chap. 1. 1. Secondly, patience in affliction: Shall we receive good at the hand of the Lord and not evill? chap. 2. 13. Thirdly, mutability of the world, in these words, Such things as my soul refused to touch (as are sorrowes) as my meat, chap. 6. 7. Fourthly, the envie of the devill, in these words: Touch that he hath, and see if he will not blaspheme thee to thy face, chap. 1. 11. Fifthly, the mercy of God, in these words, He maseeth the wound, and bindeth it up, chap. 5. 8.

Q. Wherein consisted his uprightnesse?

A. In three things.

Q. Which be they?

A. In holinesse toward God: In uprightness toward the world: and in sobriety toward himself.

Q. In holinesse and uprightness, how?

A. He was the eyes of the blinde, chap. 10. 15. the feet of the lame, chap. 19. 15. He fed the hun-

gry, chap. 31. 17. He clothed the naked, chap. 31. 19.

He stood with the widow and fatherlesse, chap. 31. 16. 21. He harboured the stranger, chap. 31. 32. He

judged justly, chap. 29. 14.

Q. In sobriety how?

A. His heart was not infected with lust, chap. 31. 7. Nor his feet walkt in deceit, chap. 11. 5.

Nor made he gold his hope, chap. 31. 24. Nor did he mouth kisse his hand; that is, he was not vain-glorious, chap. 32. 27.

Q. Wherein consisted his patience?

A. In bearing with the mutability and change of his estate.

Q. Wherein consisted the change of his estate?

A. In five things.

Q. Which be they?

A. First, he lost his children, and his wealth, cha. 2. Secondly, his body became leprous, cha. 3. 7.

Thirdly, his friends upbraided him, chapter 4. 1.

Fourthly, his wife forsook him, ch. 19. 17. Fifthly,

his own servants despised him, chap. 19. 15. 16.

Q. Wherein consisted the envie of the Devil?

A. In tempting him many wayes, before he would be satisfied of his constancy.

Q. Wherein appeared the mercy of God?

A. In this, as he did smite, so did he restore.

Q. How was Job restored?

A. Double the wealth he had before, cha. 42. 10.

Q. What do we learn by this?

A. That Gods mercy is greater then his judgement.

Q. What have we when we come into this world?

A. Nothing.

Q. What shall we have when we depart?

A. As much, chap. 1. 11.

Q. What shall be reap that ploweth iniquity?

A. The same, chap. 4. 8.

Q. Can any man say so himself, I am righteous?

A. No, not the Angels in heaven, chap. 4. 18.

Q. What is man born to by nature?

A. To travell, as naturally, as it is for the spark

to fly upward, chap. 5. 7.

Q. What should be shewed to a man in affliction?

A. Pity, from his friend, chap. 6. 14.

Q. To what may we compare feigned friends?

A. To a river that in Summer is dry, and in

winter is frozen, chap. 6. 15.

Q. To how many things may we liken the vanishing

frailty of mans age?

A. To six things.

Q. Which be they?

A. First, to the vanishing of a cloud, chap. 4. 9.

Secondly, to the swiftnesse of a weavers shuttle,

chap. 7. 6. Thirdly, to a shadow, chap. 8. 9. Fourthly,

to the hasty speed of a post, chap. 9. 25. Fifthly,

to the sayling of a ship, and the flight of an eagle,

chap. 9. 29. Sixthly, to a flower that shooteth forth

in the morning, and is withered by night, chapter

14. 2.

Q. What shall devour the house of bribes?

A. Fire.

Q. May a man boast of the greatness of his birth?

A. No.

Q. Why?

A. Because corruption is our mother, and the

worms our brothers and sisters, chap. 7. 13.

Q. Though we die, what help doth Job give us?

A. That we shall rise again, and see God in our

flesh, chap. 19. 26.

Q. Of what continuance is the joy of the wicked?

A. For

- A. For a moment, chap. 10. 5.
Q. What may we think when we see the wicked flourish?
 A. That they are kept to the day of destruction, chap. 11. 10.
Q. How comes wisdom to men?
 A. Neither by age nor authority, chap. 32. 9.
Q. How then?
 A. By the gift of God.
Q. What is God in his attributes?
 A. Incomprehensible for power, justice, and providence, chap. 34. 26.
The end of Job.

PSALMES.

Question.

What is the generall Doctrine of the Psalms?

A Prayer and Thanksgiving: Prayer, that God will continue his favour towards us: Thanksgiving for his benefits received.

- Q. What man is blessed?*
 A. He that containeth not Gods Word, but meditateth upon his Law.
Q. What is he like?
 A. A tree planted by the water side.
Q. What man is cursed?
 A. He that sitteth in the seat with the scorners of Gods Word.
Q. What is he like?
 A. Chaff scattered before the wind.
Q. Who conspired against God and his Anointed?
 A. The Heathen and wicked doers.
Q. What is the end of their conspiracy?
 A. Wrath and destruction.
Q. Have the children of God any enemies?
 A. They have many, Psal. 3. 1.
Q. What remedy have they against them?
 A. Confidence in God, a sure dependance on his assistance, Psal. 3. 3.
Q. Who are they that God hates?
 A. The workers of iniquity, especially the bloud-thirsty and deceitfull, Psal. 5. 6.
Q. How will he reward the liars?
 A. He will destroy them, Psal. 5. 6.
Q. How do the most righteous of the Saints desire God to deal with them?
 A. As David did; in mercy, not in wrath and anger, Psal. 6. 1. 2.
Q. Who turns the glory of God into shame?
 A. Lovers of vanities and lyes, Psal. 4. 2.
Q. What is a persecution of Gods people compared unto?
 A. A Lion.
Q. Why?
 A. Because like a Lion he will tear in pieces and devour, Psal. 7. 2.
Q. If the wicked seek to obscure the glory of God, how will he reveal his praises?
 A. Even by the mouth of babes and sucklings, Psal. 8. 2.
Q. Where may we alwayes find occasion to glorifie God?
 A. In the wonders of his works, the creatures made for us, and subjected unto us, Psal. 8. 5. 6.
Q. How will the Lord judge this world?
 A. In righteousness, Psal. 9. 8.
Q. Are the poore despised in Gods sight?

- A. No, he is their refuge, Psal. 9. 9.
Q. What is the practise of the worldly man?
 A. Fraud, rapine, tyranny, Psal. 10.
Q. What is his reward?
 A. Fire, brimstone, stormy tempests.
Q. To whom may those that are oppressed betake themselves in their affliction?
 A. To God, at all times, and in all places, and not without much comfort, Psal. 11. 1.
Q. How many are the righteous?
 A. In earth none. There is not one that doth good, no not one, Psal. 14.
Q. What is the condition of those that trust not upon God?
 A. To be alwayes in fear, even where no cause of fear is, Psal. 14. 5.
Q. Who shall dwell on Gods holy hill?
 A. He that speaketh truth, slanders not his neighbour, nor gives his money to usury, Psalme 15. 3. 5.
Q. Of what did David prophesie?
 A. Of Christ.
Q. Wherein?
 A. In these words: Thou shalt not leave my soul in the grave, nor suffer thy holy One to see corruption, Psal. 16. 10. And moreover, I am a worm and no man: all that see me laugh me to scorn, they thake their heads at me, saying, He trusted in God, let him deliver him, Psal. 22. 6. 8.
Q. Was this fulfilled of Christ?
 A. It was: See it, Matt. 27. 43.
Q. What may we learn of David when we go to the house of God?
 A. To prepare our selves.
Q. In what manner?
 A. To wash our hands in innocency, and so to compass his altar, as David, Psal. 16. 6.
Q. What is true felicity?
 A. The fruition of Christ Jesus face to face in righteousness, Psal. 17. 15.
Q. How do the godly affect the word of God, and the knowledge of it?
 A. More then gold, then much fine gold, and more then honey and the honeycombe, Psal. 19. 10.
Q. In what do the men of the world put their trust?
 A. In the things of the world: some in chariots, and some in horsemen, Psal. 20. 7.
Q. In whom do the children of God place their hope and confidence?
 A. In God: We will remember the name of the Lord our God, Psal. 20. 7.
Q. What successes have the former?
 A. They are brought down and fallen.
Q. And what the latter?
 A. They are risen and stand upright, Psal. 20. 8.
Q. Who will the Lord teach in his way?
 A. The humble heart, Psal. 25. 9.
Q. How doth the Lord love?
 A. More then father or mother, for when they forsake us, he will take us up, Psal. 27. 10.
Q. What is it that upholds the righteous, and keeps them from falling down and fainting?
 A. Faith in God, and hope to see the goodness of the Lord in the land of the living, Psal. 27. 13.
Q. He will not then be angry for ever?
 A. No: his anger endureth but a while, and though sorrow be this night, we shall have joy to morrow, Psal. 30. 5.
Q. What must we do when we have sinned?
 A. Con-

A. Confesse our wickednesse, though it be against our selves.

Q. *What follows?*

A. Forgivenesse, Psal. 32.9.

Q. *Is it enough for us to shew evil?*

A. No.

Q. *What then?*

A. We must likewise do good, Psal. 34.14.

Q. *Doth David curse his enemies, and pray for their confusion?*

A. He doth very often, Psal. 35.4.

Q. *May we do so too?*

A. We may not, we are commanded to bless them, to pray for them, and to do them good.

Q. *Was this then any sinfull passion in David, that he so often breaks out into it?*

A. Nothing lesse: the Prophet had not commission onely, but command from the Spirit of God to curse his enemies.

Q. *May the wicked prosper?*

A. Like a green Bay-tree; but they shall quickly wither, Psal. 37.35, 36.

Q. *May the righteous be miserable?*

A. Yes; but their inheritance shall be perpetual, Psal. 37.18.

Q. *Were never any of Gods children beggars?*

A. Yes, no doubt, many; Elias, Lazarus, &c.

Q. *Why doth David profess that he never saw them forsaken, nor their seed begging their bread?*

A. It must either be taken of the Prophets experiment, that himself never saw it; or else the word Forsaken is the limitation of the sentence, thus, I never saw the righteous so begging their bread, that they were utterly and finally forsaken.

Q. *Doth not God know all our miseries and afflictions?*

A. He doth: nothing is hid from him.

Q. *What then needed David, or need we so fully open to him our wo and wretchednesse?* as Psal. 38.

A. God suffers himself as it were to be moved by the earnestnesse and importunity of our prayers, commending this to us, as the onely means to compass what we stand in need of from him.

Q. *How was the Psalmist afflicted with his finnes?*

A. The number of them being more then the hairs of his head, did so oppress him, that he could not look up to Gods mercy, for his heart filled him, Psal. 40.12.

Q. *Is this the condition of every true believer?*

A. It is, to be often dejected, affrighted, disquieted, nay cast down by reason of the weight and number of their finnes.

Q. *Had the Prophet the undoubted faith of the Resurrection?*

A. He had, witness himself: God will redeem my soul from the power of the grave, for he shall receive me, Psal. 43.16.

Q. *What is the sacrifice God delights in?*

A. A broken spirit; a broken and a contrite heart.

Q. *Is this sure of Gods acceptance?*

A. It is, God will not despise it, Psal. 51.17.

Q. *What is the property of naturall men?*

A. Foolishly to persuade themselves that there is no God, or none that considers them.

Q. *What follows from hence?*

A. They go back, and become wholly unclean, nor one of them doth good, Psal. 53.

Q. *What was a speciall fruit of the Psalmists faith?*

A. Fearlesnesse of men: In God have I put my trust, I will not fear what man can do unto me, Psal. 56.11.

Q. *What is the vanity of rich men?*

A. They heap up wealth, but know not who shall enjoy it, Psal. 59.6.

Q. *When the oppressed mourn, what doth God?*

A. He gathers their tears into a bottle, and keeps a register of their wrongs, Psal. 56.8.

Q. *To what end?*

A. To poure so much vengeance upon their oppressors heads.

Q. *What encouragements have we to rely upon God?*

A. The experience of his former goodness, Psal. 61.3.

Q. *Unto whom did the Psalmist flee in prayer?*

A. Onely to God.

Q. *Never to Saints or Angels?*

A. Never.

Q. *Is it then good for us to pray unto them?*

A. No, it is rather irreligious and unprofitable.

Q. *How irreligious?*

A. Because it dishonours God, taking away from his worship.

Q. *How unprofitable?*

A. In that we pray to them that cannot heare us, much lesse help us.

Q. *What state of men is most safe and certain?*

A. The state of the godly, that have God for their friend, and the Angels for their guardians.

Q. *How doth God find the true disposition of his people?*

A. By triall.

Q. *How doth he try them?*

A. As silver is tried, in the fire of affliction, Psal. 66.10.

Q. *In the sea of this life, what help have we to save us from drowning?*

A. A rock.

Q. *What is that rock?*

A. Christ Jesus, Psal. 71.3.

Q. *Why are Magistrates called gods?*

A. Because they supply the place of God for the administration of justice.

Q. *How do they prove to be no gods?*

A. In that they dye like men, Psal. 81.6.

Q. *Hath God made an election of those that shall be saved?*

A. Yes.

Q. *When?*

A. Before the foundations of the earth were laid, Psal. 90.2.

Q. *Why are the righteous compared to a Palm tree?*

A. Because as the wood of that is sweet, so ought they to be sweet wood for the building of Gods Church. As the leaves of it are green, so ought their words alwayes to be vertuous. As the fruit of it is lasting, so their good deeds ought to be without ceasing.

Q. *How is God made visible to our mortall eyes?*

A. By his creatures; the light is his clothing, he moves upon the wings of the wind, his Messengers are flames of fire, his throne is heaven, and his footstool is the earth.

Q. *Why doth not the sea overflow the earth?*

A. Because God hath set it bounds which it shall not over-passe, Psal. 104.9.

Q. *What is the best service of Magistrates?*

A. To reward evil for good, and hatred for friendship, Psal. 109. 5.

Q. What is the inconvenience of an evil tongue?
A. It woundeth like the sharp arrows of a mighty man; and burneth like coales of Juniper, Psal. 109. 5.

Q. How is God to be praised?

A. With the whole heart, Psal. 9. 1.

Q. How is he prayed unto?

A. Not with feigned lips.

Q. Who is our best guide?

A. The Spirit of God.

Q. Whither doth he lead us?

A. To the land of righteousness, Psal. 140. 10.

Q. What is the Lord to them that trust in him?

A. A Fortresse, a Bulwark, and a Shield, Psal. 144. 2.

The PROVERBS of SOLOMON.

Question.

VVhat is a Proverb?

A. A short saying, including much matter.

Q. What doth it teach us?

A. Wisdom and understanding.

Q. What is the beginning of wisdom?

A. The fear of the Lord, chap. 1. 7.

Q. Who imbraceth instruction?

A. The wife.

Q. Wherefore useth it?

A. The fool, ver. 7.

Q. How doth wisdom adorn?

A. Like a chain of gold about the neck, ver. 9.

Q. When sinners justice us, what must we do?

A. Not give consent, ver. 10.

Q. How are sinners disposed?

A. Their feet are swift to evil, ver. 16.

Q. If we seek after wisdom, what will she do?

A. Pour out her mind unto us, and give us understanding.

Q. If we despise wisdom, what will she do?

A. Laugh at our destruction, ver. 16.

Q. How cometh destruction?

A. Suddenly, like a whirlwind.

Q. What is the hinderance to the obtaining of wisdom?

A. Sloath.

Q. How doth sloath reward those that love it?

A. With death and confusion, ver. 32.

The Doctrine of the 3. Chapter.

Question.

I. N what sort must we seek after wisdom?

A. As after gold and silver.

Q. Whence cometh wisdom?

A. From the mouth of God, ver. 6.

Q. What is the effect of wisdom?

A. It will preserve us from all vices.

Q. What is the property of an Harlot?

A. To flatter with her lips, ver. 16.

Q. Whither leads her acquaintance?

A. To hell, ver. 18.

The Doctrine of the 3. Chapter.

Question.

T O keep the commandments of God what profit bringeth it?

A. Prosperity and length of life.

Q. What jewels must we hang about our necks?

A. Mercy and Truth.

Q. Where must they be set?

A. In the Table of our hearts, ver. 3.

Q. Why doth God give riches unto men?

A. By them to honour him, ver. 9.

Q. In whose especially is he honoured?

A. In paying our first fruits and tithes.

Q. What is the reward of this honour?

A. Our barns shall be filled with abundance, and our presses burst with new wine, ver. 10.

Q. In what sort must men be wise?

A. Not in their own conceit, ver. 7.

Q. Whom doth God correct?

A. Such as he loveth, ver. 12.

Q. As what rate is wisdom valued?

A. To be more worth then gold or pearls, ver. 15.

Q. What be the handmaids of wisdom?

A. Long life, ver. 16. Pleasant dayes, ver. 17. Security of soul and body, ver. 23. 24. 25.

Q. What vices else are forbidden in this chapter?

A. All malice or desire to hurt, ver. 20. All causeless contention, ver. 30. And all scorning and scoffing, ver. 34.

Q. Why are these vices forbidden?

A. Because they are abomination before the Lord, ver. 32.

The Doctrine of the 4. Chapter.

Question.

VVhat is the chiefest duty of Parents to their children?

A. To use the means to give them wisdom and understanding.

Q. By whose example?

A. Davids to his son Solomon, chap. 4. 4.

Q. How are the wicked fed?

A. With the bread of extortion, and the wine of violence, ver. 17.

Q. What infecteth the whole course of life?

A. A corrupt heart, false lips, and wanton eyes.

Q. What purifieth the whole course of life?

A. A clean heart, a true tongue, and a chaste eye, ver. 23. 24. 25.

Q. What shen should we most diligently keep and care for?

A. Our hearts; for out of them are the issues of life, ver. 23.

The Doctrine of the 5. Chapter.

Question.

H OW seemeth lust as the first?

A. As sweet ashoney, ver. 3.

Q. How in the end?

A. As bitter as wormwood, ver. 4.

Q. What hurt bringeth it to the body?

A. It

A. It consumeth the flesh, ver. 12.

Q. *What is the purpose?*

A. It leaves our goods in the hands of strangers, ver. 10.

Q. *Is there any thing else to be learned out of this chapter?*

A. To live upon our own labour, ver. 15. To be charitable to others, ver. 16. To keep wedlock unviolated, ver. 18. 19.

Q. *Why ought we to be careful of these things?*

A. Because we alwayes walk in the light of the Lord, ver. 20.

The Doctrine of the 6. Chapter.

Question.

Q. *What casteth he that is surety for another man?*

A. Stared with the words of his own mouth.

Q. *What learn we by this Proverbe?*

A. Diligence.

Q. *How?*

A. To labour in summer, to prevent the wants of winter.

Q. *How cometh poverty upon the sloathfull?*

A. Like an armed man.

Q. *Which be the six things that God hateth?*

A. First, haughty eyes; secondly, a lying tongue; thirdly, an heart imagining evil: fourthly, feet swift to shed blood: fifthly, a false witnesse: sixthly, all fowers of contention, ver. 17. 18. 19.

Q. *What is our speciall duty to our Parents?*

A. Obedience to follow their instruction.

Q. *What doth Solomon call the word of God?*

A. A lamp and light, and the way of life, ver. 23.

Q. *How many wayes doth a wicked woman tempt?*

A. With the beauty of her face, the flattery of her tongue, and the wantonnesse of her looks, ver. 24. 25.

Q. *Is adultery worse then theft?*

A. Yes.

Q. *Why?*

A. Because theft may be redeemed, but adultery destroyeth the soul, and the reproch thereof can never be put away, ver. 31. 32. 33.

Q. *Of whom is the most meritorious revenge?*

A. Of the jealous man; for he will not spare, nor regard any ranfome, ver. 35.

The Doctrine of the 7. Chapter.

Question.

Q. *Why is lust called a deed of darknesse?*

A. Because commonly it practiseth in the night, when the aise is dark and black, ver. 9.

Q. *The reason of that?*

A. Such is the guilt of conscience, as it covers darknesse to cover the filthinesse thereof.

Q. *What are the marks of an heretick?*

A. A wandering foot, ver. 12 an impudent face, ver. 13 and an inticing tongue, ver. 15. 16. 17.

Q. *What is he like that yieldeth to the inticement of lust?*

A. An Ox led to the slaughter, a fool that goeth to the stocks, or a bird that harketh to the snare, ver. 22. 23.

The Doctrine of the 8. Chapter.

Question.

Q. *Is wisdom any miggard of her good graces?*

A. No, she crieth out unto men in the gate, and in the entry of their houses, in the top of high places, and by the highway side, ver. 1. 3.

Q. *What doth she promise?*

A. The knowledge of excellent things, ver. 6.

Q. *How doth she induce the minds of men to follow her?*

A. By promising unto them, that her doctrine shall be easie and plain, ver. 9.

Q. *What is this Books in understood by the name of wisdom?*

A. The word of God, and the doctrine of his Preachers, which is easie to all them that have a desire to learn.

Q. *Of what continuance is wisdom?*

A. Even from eternity, before the earth was made, the depth begotten, or the mountains settled, ver. 23. 24. 25.

The Doctrine of the 9. Chapter.

Question.

Q. *In this Chapter, how doth wisdom allure her followers?*

A. By calling them to a sumptuous banquet.

Q. *What is meant by that banquet?*

A. The word of God, and the ministrations of his Sacraments.

Q. *In the thirteenth verse it is said, A foolish woman is troublesome: what understand we by the foolish woman?*

A. Ignorant Preachers.

Q. *What is their doctrine like?*

A. Like Roline waters, sweet to the flesh, but unpleasant to the spirit, ver. 17. 18.

The Doctrine of the 10. Chapter.

Question.

Q. *What are the virtues and vices described in this chapter for our instruction?*

A. The first are wisdom and folly.

Q. *What is the good that cometh by wisdom?*

A. A wife son maketh a glad father.

Q. *What is the hurt that cometh by folly?*

A. A foolish son is an heaviness to his mother.

Q. *What are the second?*

A. Sloath and diligence.

Q. *What is the inconvenience of sloath?*

A. A sloathfull hand makes poore, ver. 4.

Q. *What profit cometh by diligence?*

A. The hand of the diligent makes rich, ver. 4.

Q. *What are the third?*

A. Righteousnesse and impiety.

Q. *What is the good that cometh by righteousness?*

A. The memoriall of the just shall be blessed.

Q. *What is the hurt that cometh by impiety?*

A. The name of the wicked shall rot, ver. 7.

Q. *What are the fourth?*

A. Innocency and guilt of conscience.

Q What is the good that cometh by Innocency?
A. He that walketh uprightly, walketh boldly.

Q What is the hurt that cometh by guilt of conscience?

A. Fear and shame: for he perverteth his wayes, and he shall be made known, Verſ. 9.

Q What are the fifth?

A. Love and hatred.

Q What is the good that cometh by love?

A. It covereth offences, Verſ. 12.

Q What is the hurt that cometh by hatred?

A. It stirreth up contentions.

Q What are the sixth?

A. Silence and much babbling.

Q What is the hurt of much babbling?

A. In many words there cannot want inquiry.

Q What is the good that cometh by silence?

A. He that refraineth his lips is wise, Verſ. 19.

Q What is it that makes men rich?

A. The blessing of the Lord, Verſ. 22.

The Doctrine of the 11. Chapter.

Question.

What are false ballances?

A. An abomination before the Lord.

Q What doth a true weight?

A. Please him, Verſ. 1.

Q When pride goes before, what followes?

A. Shame, Verſ. 2.

Q How is lowliness rewarded?

A. With wisdom and honour.

Q Can riches deliver in the time of wrath?

A. No.

Q What is our refuge then?

A. True righteousness, Verſ. 4.

Q How is the way of the righteous?

A. Direct and straight.

Q How is the way of the wicked?

A. Crooked and stumbling, Verſ. 5.

Q Whither leads the path of the one?

A. To life.

Q Whither leads the path of the other?

A. To death, Verſ. 19.

Q How long lives the hope of the wicked?

A. Till death, then his expectation perisheth.

Q Can friendship defend evil deeds?

A. No, but in the end they shall be punished, Verſ. 21.

Q How shall he be rewarded that is verily li-berall?

A. With increase.

Q How be it that spareth more then is convenient?

A. With poverty and indignation, Verſ. 24.

Q How seems a woman without discretion?

A. Like a jewel of gold in a swines snout,

Verſ. 22.

Q What is the reward of the liberal?

A. He shall be made fat, and watered.

Q What doth he mean by that?

A. He shall be blessed and made to prosper inwardly and outwardly.

Q Whom do the people curse?

A. Hoorders up of corn.

Q And whom will they bless?

A. Such as bring it forth to sell, Verſ. 16.

The Doctrine of the 12. Chapter.

Question.

What is a virtuous woman to her husband?

A. A Crown of gold upon his head.

Q And what is she that maketh her husband ashamed?

A. Corruption in his bones, Verſ. 4.

Q How do the goodly and wicked differ?

A. First, in their thoughts: The thoughts of the just are right, but the counsels of the wicked are despightfull. Secondly, in their words: The talk of the wicked is to lye in wait for blood, but the mouth of the righteous will deliver them, Verſ. 6. Thirdly, in their works: The wicked worketh a deceitfull work, but he that soweth righteousness shall receive a sure reward, chap. 11. 3. Fourthly, in their end: The wicked perish, but the house of the righteous shall stand fast. Verſ. 7.

Q Are not many men despised for poverty?

A. Yes.

Q But what is he that is poore, and liueth of his own labour?

A. Better then he that boasteth, and lacketh bread, Verſ. 9.

Q What are the words of a perverse tongue?

A. Like the pricking of a sword.

Q Why?

A. Because they provoke others to anger, V. 18

The Doctrine of the 13. Chapter.

Question.

What is the chief use of the tongue?

A. To glorifie God.

Q Using it so, what followes?

A. That a man may receive much good by the fruit thereof, Verſ. 2.

Q What is one property of a sluggard?

A. To desire much, but to take pains for no thing.

Q How is he rewarded?

A. His soul is still empty, and finds no releif, Verſ. 4.

Q There are two sorts of men, which, under the name of riches, shew themselves both dissemblers, which be they?

A. He that maketh himself rich and hath nothing, and he that maketh himself poore, having much wealth, Verſ. 7.

Q But these qualities being referred to the goods of the mind, what is the fault of the first?

A. Vain-glory, to be proud of that he hath not.

Q What is the fault of the second?

A. Not any at all, but rather a commendable modesty, that although he be vertuous, yet he had rather other men should speak of it then himself, Verſ. 7.

Q What shall become of evil gotten goods?

A. They shall waste.

Q What of those that are truly gotten?

A. They shall increase, Verſ. 11.

Q When hope is deferred, what doth it bring?

A. Faintness of heart.

Q But once accomplished, what is it then?

A. A tree of life, Verſ. 12.

Q What is it then to be obedient?

A. It

- A. It maketh a man gracious:
 Q. What is it to be disobedient?
 A. It maketh a man hated, Ver. 15.
 Q. When we send forth a messenger, what must our care be?
 A. That he be virtuous and wise:
 Q. And why?
 A. Because a wicked messenger procureth much hurt to himself and others, but a faithful Embassador is a preservation to both, Ver. 17.
 Q. How shall he be rewarded that refuseth instruction?
 A. With poverty and shame.
 Q. How he that embraceth discipline?
 A. He shall be honoured, Ver. 18.
 Q. What company ought we to keep?
 A. The wise, for so we shall be wise.
 Q. What company ought we to shun?
 A. The company of fools, because with them we shall be afflicted, Ver. 20.
 Q. May a man labour for an inheritance for his children?
 A. Yes, it is a property of a good man, Ver. 22.
 Q. To spare the rod of correction toward our children when they offend, is it love?
 A. No, but rather hate.
 Q. Who loveth his children?
 A. He that chastiseth them, Ver. 24.

The Doctrine of the 14. Chapter.

Question.

- What is a wise woman in a house?
 A. A blessing to encrease.
 Q. What is a foolish woman?
 A. A curse to decay and ruine, Ver. 1.
 Q. What is the way that seemeth right, but the issue thereof are death?
 A. The allurements to pleasures, Ver. 12, 13.
 Q. How do we decline from God?
 A. In following the world.
 Q. What shall our success be in the end?
 A. We shall be made weary of our wayes, V. 14.
 Q. When a tale is told, must we give credit straight?
 A. No, but consider the circumstances, Ver. 15.
 Q. Who runneth into sinne without care or consideration?
 A. A fool that makes a mock at it, Ver. 9.
 Q. Who feareth and departeth from sinne?
 A. The wise man, Ver. 16.
 Q. Wherein consisteth the honour of a King?
 A. In the multitude of good subjects, Ver. 28.
 Q. Who exalteth wisdom?
 A. He that is slow to wrath.
 Q. Who exalteth folly?
 A. He that is of an hasty mind, Ver. 29.
 Q. What doth he that oppresseth the poor?
 A. Reproch God that made him.
 Q. What doth he that sheweth mercy on the poore?
 A. He honoureth him that made him, Ver. 31.
 Q. What exalts a nation?
 A. Righteousnesse.
 Q. What puts it down?
 A. Sin, which is a reproch to any people, V. 34.
 Q. Wherein hath a master pleasure?
 A. In a virtuous and wise servant.

- Q. Wherein is he displeased?
 A. Toward him that is vicious and lewd, V. 35

The Doctrine of the 15. Chapter.

Question.

- What passeth wrath?
 A. A soft answer.
 Q. What stirreth up anger?
 A. Froward words, Ver. 1.
 Q. Who speaketh aright, and according to knowledge?
 A. The tongue of the wise.
 Q. Who babbleth and useth vain words?
 A. The mouth of the foolish, Ver. 2.
 Q. From whom is nothing hid?
 A. From the eyes of the Lord, for he beholdeth both the evil and the good, Ver. 3.
 Q. What must be the end of him that hateth reproof?
 A. Death, Ver. 10.
 Q. Doth his fight pierce into the depth of hell?
 A. Yes.
 Q. What learn you by that?
 A. That he much more seeth into the hearts of men, Ver. 11.
 Q. When the heart is joyfull, what follows?
 A. A chearfull countenance.
 Q. When the heart is sad what ensues?
 A. Heavinesse of looks, Ver. 13.
 Q. How liveth the wicked?
 A. In continuall horror.
 Q. How the upright in conscience?
 A. At a continuall feast, Ver. 15.
 Q. Are the richest men most happy?
 A. No: better is a little with the fear of the Lord, then great treasure with trouble, Ver. 16.
 Q. How is homely fare made sweet and delicate?
 A. By love: for better is a dinner with green herbs with love, then a stall-fed Ox with hatred, Ver. 17.
 Q. What follows the angry man?
 A. Wo and strife.
 Q. What follows the gentle and meek?
 A. Peace and quietnesse, Ver. 18.
 Q. How seemeth the way of the slothfull?
 A. As an hedge of thorns.
 Q. Why?
 A. Because he alwayes findeth some stay, and dares not go forward.
 Q. How seemeth the way of the diligent?
 A. Plain and smooth, though never so rugged.
 Q. And why?
 A. Because he is dismaid at nothing, ver. 19.
 Q. Where do mens thoughts come to noughts?
 Q. Where counsell is wanting.
 Q. Where do they prosper?
 A. Where much counsell is used, ver. 23.
 Q. If we will live, what way must we tread?
 A. On high: that is, our conversation must be in heaven.
 Q. Where lieth the way to death?
 A. Below: that is, in living after the fashion of the world, ver. 24.
 Q. Where are words most acceptable?
 A. When they are spoken in due season, Ver. 21.
 Q. To whom is the Lord near when they pray?
 A. To the godly.
 Q. To whom is he far off?
 A. To the wicked, ver. 29.

The Doctrine of the 16. Chapter.

Question.

- VV** *Ho is the guide of the tongue?*
 A. The Lord, for without him we are not able to speak a good word, ver. 1.
Q What is the greatest damage to men?
 A. Self conceit.
Q Wherein?
 A. In that men believe their wayes clean, when they are not.
Q But who disproveth them?
 A. The wisdom of the Lord, that trieth the spirit, ver. 2.
Q Are all things created for the glory of God?
 A. All things.
Q What the wicked?
 A. Yea, the wicked, that in their destruction he may be glorified, ver. 4.
Q What is a signe our sins are forgiven?
 A. An upright life after repentance, ver. 6.
Q How ought a King to speak?
 A. With divine words.
Q How is that?
 A. He must neither profane nor transgresse in judgement, ver. 10.
Q What followes of that?
 A. His throne shall be established, ver. 12.
Q What is the wrath of a King?
 A. The messenger of death.
Q What is his favour?
 A. Life, or like a cloud of latter rain, ver. 14. 15.
Q What is a foretunner to destruction?
 A. Pride, ver. 18.
Q To what is understanding compared?
 A. To a well spring of life.
Q Why?
 A. Because it overfloweth with all sweetnesse of discipline, ver. 22.
Q To what are the lips of an evil man compared?
 A. To consuming fire.
Q And why?
 A. Because he destroyeth himself and others, ver. 27.
Q Who setteth division among men?
 A. A tale-bearer, ver. 27.
Q What is virtuous old age?
 A. A Crown of glory, ver. 31.
Q Who is the most valiant?
 A. Not he that vanquisheth a Citie, but he that bridles his own fury, ver. 32.
Q Is there any chance of fortune in mens actions?
 A. There is not.
Q How prove you that?
 A. The disposing of lots is of God, ver. 33.

The Doctrine of the 17. Chapter.

Question.

- B** *O not high words beseech a fool?*
 A. No.
Q What doth much lesse beseech a Prince?
 A. A lying tongue.
Q What is the virtue of honesty?

- A. Like the virtue of a precious stone.
Q How is that?
 A. As the one draweth the eyes of the beholder (which way soever it is turned) so doth the other the hearts of the people, ver. 8.
Q What is the nature of most Princes?
 A. They will not be reproved.
Q But what if they be?
 A. They will be offended with him that doth it, ver. 9.
Q What is a sharp word to a good nature?
 A. More then a hundred stripes to a perverse fool, ver. 10.
Q Is a fool in his folly to be hummed?
 A. Yea, even as much as a Beare robbed of her whelps, ver. 12..
Q From whom shall evil never depart?
 A. From him that rewardeth evil for good, v. 13.
Q May we justifie the wicked?
 A. No.
Q May we condemn the just?
 A. Neither.
Q And why?
 A. Because to do either is an abomination before the Lord, ver. 15.
Q What good doth a fool get by his wealth?
 A. Nothing, if he seek not wildome.
Q How is a friend known?
 A. By his good will at all times, ver. 17.
Q When is a fool counted wise?
 A. When he holds his peace, ver. 28.

The Doctrine of the 18. Chapter.

Question.

- I** *s there any defile in wisdom?*
 A. No, it is like deep waters, or the well-spring of a flowing river, that is never empty, v. 4.
Q How is the fool influenced?
 A. By his own lips, ver. 7.
Q Who is the sloathfull kinne unto?
 A. To him that is a great waster, ver. 9.
Q How?
 A. As the one gets nothing, so the other spends all, and both their lives end in poverty.
Q What is he means to rise to honour?
 A. Humility, ver. 12.
Q What prospect audience before high persons?
 A. Gifts, ver. 16.
Q What lies in the power of the tongue?
 A. Death or life.
Q How doth the words of rich and poore differ?
 A. The one speaketh roughly, as depending on his wealth: the other meekly, as fearing his poverty, ver. 23. and chap. 10. 15.

The Doctrine of the 19. Chapter.

Question.

- VV** *hat followeth rustinesse?*
 A. Sinne, ver. 2.
Q Who gathers many friends?
 A. He that is rich.
Q Who is desitius of comfort?
 A. He that is poore, ver. 4. 7.
Q Who shall not escape unpunished?

A. A fall

A. A false witnesse.

Q. What is he that shall possesse?

A. A Teller of lies, ver. 9.

Q. What is it to deferre anger, and to passe over of
fury with a charitable mind?

A. Discretion in the soul, and glory to God, v. 11

Q. What is the Kings wrath compared unto?

A. The roaring of a Lion.

Q. To what his favour?

A. To the morning dew, ver. 12.

Q. Of whence have we riches?

A. By inheritance from the world.

Q. But of whence a virtuous wife?

A. From the hands of the Lord, ver. 14.

Q. Who lendeth to the Lord?

A. He that hath mercy upon the poore, and he
will be his recompence, ver. 17.

Q. Who is better then a rich liar?

A. A poore man that is true, ver. 22.

Q. How are the simple and ignorant admonished?

A. By the judgement of the scornfull, ver. 25.

The Doctrine of the 20. Chapter.

Question.

W H Y must we beware of much wine?

A. Because wine-bibbers are scoffers and
not to quarrell, ver. 1.

Q. Is it a disgrace to cease from strife?

A. No, but an honour.

Q. How?

A. Because every fool will be meddling, ver. 3.

Q. Why will not the slothfull plow?

A. Because it is winter.

Q. What shall be therefore do in Summer?

A. Begge, ver. 4.

Q. What is the fruit of a religious Magistrate?

A. The ruine of unne: He scattereth away all
will with his eyes, ver. 8.

Q. What doth drunkenness cause?

A. Poverty.

Q. What doth watchfulnesse bring?

A. Plenty of bread, ver. 13.

Q. How seems the bread of deceit?

A. Sweet at the first.

Q. How afterward?

A. Like gravell in the mouth, verse 17.

The Doctrine of the 21. Chapter.

Question.

W H O is highest in authority under God?

A. The King.

Q. May he do all things them as please him?

A. No: no otherwise then God hath appointed.

Q. Why so?

A. Because the hearts of Princes are in the hands
of the Lord, to dispose as he seeth good.

Q. Is not the company of a contentious woman in-
famous?

A. Yes, and it is better to dwell in a corner of
the house top, then with such a one in a wide
Palace, ver. 9. 10.

Q. Who shall cry and not be heard?

A. He that stoppeth his eares at the crying of
the poore, ver. 13.

Q. What is it to wander out of the way of know-
ledge?

A. All one, as to remain among the dead, ver. 16.

Q. Which is better, Wisdome or Strength?

A. Wisdome.

Q. How prove you that?

A. Because wisdom overthroweth the confi-
dence of the mighty, ver. 22.

Q. Doth God accept the prayers of the wicked?

A. No, their sacrifices are an abomination to
him, verse 27.

Q. May anything prevail against the Decree of the
Lord?

A. No, neither Wisdome, Understanding, nor
Counsell, verse 30.

The Doctrine of the 22. Chapter.

Question.

W H A T is the estimation of a good name?

A. More worth then riches, ver. 1.

Q. Why must we flee the path of the forward?

A. Because their way is full of thorns and snares,
verse 5.

Q. When we see a plague hang over us for our offen-
ces, what must we do?

A. Hide our selves under the shadow of Gods
mercy, by calling upon his Name.

Q. But what do the foolish at such a time?

A. Go on still without repentance, and are pun-
ished, ver. 3.

Q. To make children prove virtuous old men, what
shall we do?

A. Instruct them therein in their youth, ver. 9.

Q. Why is borrowing grievous?

A. Because the borrower is servant to the lender,
verse 7.

Q. Who kindles strife?

A. The scorner.

Q. How must we quench it?

A. By casting out the scorner, ver. 10.

Q. Whose familiarity ought Princes to use?

A. Such as are pure of heart, ver. 11.

Q. What virtue especially becomes a learner?

A. Humilitie: Bow down thine ear, and heare
the words of the wise, ver. 17.

Q. What will the Lord do to them that robbe the
poore?

A. Spoil the souls of them, as they spoil
theirs, ver. 22. 23.

Q. With whom is it dangerous to converse?

A. With the angry and furious man, ver. 24.

The Doctrine of the 23. Chapter.

Question.

A T the table of Rulers what must we remember?

A. Sobriety, ver. 1. 2. 3.

Q. Is it wisdom to labour to be rich?

A. It is not.

Q. What is the reason?

A. The inconstancy of riches, that make them-
selves wings, and fly away like an Eagle toward
heaven, ver. 5.

Q. What is correction to a child?

A. Deliverance from destruction, ver. 14.

Q

Q. Is envy forbidden?

A. Yes even against sinners.

Q. How?

A. Not to vex our selves at their prosperity, nor grieve in that we are not like them, ver. 17.

Q. Why?

A. Because they shall be cut down like grass, and wither: but our hope shall continue, Pl. 37. 1.

Q. Why must we not keep company with drunkards and gluttons?

A. Because their life is odious, and their end poverty, verse 21.

Q. What is the comfort of Parents?

A. The spirituall wisdom of their children, v. 24.

Q. What parts of our body must we dedicate to wisdom?

A. Our hearts, verse 26.

Q. Why is a whore compared to a deep ditch?

A. Because she devourerh the souls of many, verse. 27.

Q. To whom is we, sorrow, wounds, and rednesse of eyes?

A. To them that tarry long at the wine, and seek out mixt wine, verse, 30.

Q. What other inconveniences follow drunkennesse?

A. Though it be pleasant at the first, it biteth like a Serpent in the end: it kindleth lust, and makes a man senselesse of wrong, ver. 22. 23. 24.

The Doctrine of the 24. Chapter.

Question:

How is warrto be enterprised?

A. Advisedly, and with counsell, verse, 6.

Q. When is mans courage tried?

A. In the day of adversity, ver. 10.

Q. What must we do when we see the innocent oppressed?

A. Deliver them.

Q. But if we do not, are we excused to say, we knew it not?

A. No, for God which searcheth the heart sees the contrary, verse 11. 12.

Q. What danger is he in that rejoiceth at another mans fall?

A. To turn the wrath of God from another upon himself, verse 17. 18.

Q. Who is to be abhorred of the whole world?

A. He that saith to the wicked, thou art righteous, verse, 24.

Q. Who is to be reverenced of the whole world?

A. He that boldly rebuketh the wicked, ver. 25.

Q. In what state is the field of the slothfull?

A. Over-grown with thorns and needles, v. 31.

Q. What instruction receive we hereby?

A. To beware of the like sinne.

Q. What are the words of the slothfull?

A. Yet a little sleep, a little folding of the arms: or, there is a Lion without, &c. that so he may still cherish his lazie humour, verse 33.

The Doctrine of the 25. Chapter.

Question.

When is a Prince a mans vassall for the Lords use?

A. When he is purged from vice, and the

corruption of lewd counsellours, verse 5.

Q. What are words spoken in his place compared unto?

A. Apples of gold set in pictures of silver, verse 11.

Q. What is a faithfull messenger to him that sendeth him?

A. As cold in extremitie of heat, verse 13.

Q. To whom may we liken him that boasteth of false liberality?

A. To clouds and wind without rain, making a great show without any performance, verse 14.

Q. How must we taste the pleasures of this world?

A. As we would honey, moderately, lest we surfeit, verse 16.

Q. What is he like unto, that beareth false witness against his neighbour?

A. An hammer, a sword, a sharp arrow.

Q. Why?

A. Because his words bruse and wound, verse 18.

Q. What is the unfaithfull like unto in the time of trouble?

A. A broken tooth, or a sliding foot, ver. 19.

Q. To take a mans garment from him in winter, what is it like?

A. Vinegar poured upon allom, because as the vinegar dissolveth the allom, so doth such cruelty undo the needy, verse 20.

Q. Must we hate him that hateth us?

A. No, but give him bread if he be hungry; and drink if he be thirsty; that so by noting our courtesie, his own conscience may reclaim him, verse 21. 22.

Quest. What is he like that cannot bridle his own tongue?

A. A City without walls, subject to any danger, verse, 28.

The Doctrine of the 26. Chapter.

Question.

Is honour unmeet for a fool?

A. Yes, as inconvenient as snow in harvest, verse 1.

Q. Need we to fear a curse that is causelesse?

A. No more then the sparrow doth the fowler when she is in her flight, verse, 2.

Q. To whom belongs a spur or a whip?

A. To the horse.

Q. To whom the rod?

A. To the fool, verse 3.

Q. What is it to give honour to a fool?

A. Even the same as to hide a pearl amongst a heap of stones, verse 8.

Q. Of whom is there lesse hope then of a fool?

A. Of him that is wise in his own conceit, verse 12.

Q. What is it to meddle in a brawl?

A. As much as to take a cursd dog by the ears, verse 17.

Q. What doth the deceitfull man in his rage?

A. Mischief, and faith it is a jest; like him that is mad, throwing fire-brands abroad, and must be born withall because he is mad, ver. 18. 19.

Q. What is the reward of them that devise mischief to others?

A. To fall into their own pit, and to be crushed with the stone they rowl, verse 27.

The Doctrine of the 27. Chapter.

Question.

W *Of whom must we be praised?*
 A. Not of our selves, but of others, verse 2.
Q *What is anger?*
 A. Cruell.
Q *What is envie?*
 A. Not to be stood against, ver. 4.
Q *Why may we not boast of to morrow?*
 A. Because we know not what the successe of the day will be, ver. 1.
Q *What are the wounds of a lover?*
 A. Faithfull.
Q *What are the kisses of an enemy?*
 A. Dangerous, verse 6.
Q *Who despiseth delicate meats?*
 A. He that is full.
Q *What thinketh bitter things sweet?*
 A. The hungry soul.
Q *Is the hearty counsell of a friend pleasant?*
 A. Yes, as an ointment of perfume, so doth it revive the heart, ver. 9.
Q *In times of extremity what must we cleave to?*
 A. Rather a neighbour near hand, then a brother far off, ver. 10.
Q *Can a contentious woman be concealed?*
 A. No more then the wind, ver. 16.
Q *Ought not he that attendeth to be recompensed?*
 A. Yes, as he that keepeth the fig tree shall eat the fruit thereof, ver. 18.
Q *May the eye of a man be satisfied?*
 A. No more then the grave which is never full, verse 20.
Q *May a fool be separated from his folly?*
 A. No, not if you bray him in a mortar with a malle, ver. 22.
Q *What is the duty of a Passour?*
 A. To know the estate of his flock, and to be watchfull over them, verse 23.

The Doctrine of the 28. Chapter.

Question.

W *What is the terror of a guilty conscience?*
 A. To fly, though no man pursue.
Q *What is the security of innocency?*
 A. To be confident as a Lion, ver. 1.
Q *What causeth the change of many Princes?*
 A. The transgression of the Land, verse 2.
Q *For whom doth the usurer gather his wealth?*
 A. Not for himself, but for some other that will use it better, verse 8.
Q *Who shall obtain mercy?*
 A. He that confesseth his sins.
Q *Who not?*
 A. He that hideth his offences, ver. 13.
Q *Is it good to set a wicked Ruler over the people?*
 A. No, for he will behave himself like a roaring Lion, or hungry Beare, ver. 15.
Q *Shall goods evil gotten prosper?*
 A. They shall vanish, ver. 20 & chap. 21. 21.
Q *Shall a man that rebuketh find favour with the re-buked?*
 A. Yes, in the end, more then he that flatters him, verse 23.
Q *What is he that robbeth father or mother?*
 A. Beside a thief, a destroyer, ver. 24.

The Doctrine of the 29. Chapter.

Question.

W *Has it to stand against correction?*
 A. Obstinacy, a disease incurable, ver. 1.
Q *What comes by the authority of the righteous?*
 A. Joy and comfort.
Q *What when the wicked rule?*
 A. Sorrow and sighing, ver. 2.
Q *How is a kingdome preserved?*
 A. When the Magistrates are just.
Q *How is it brought to ruine?*
 A. When the Magistrates take bribes, verse 4.
Q *What is the end of flattery?*
 A. Decay, verse 5.
Q *How is the fool known?*
 A. By his lavish speech, he poureth forth his mind at once.
Q *How is a wise man known?*
 A. By his taciturnity: he will not speak but upon occasion, verse 11.
Q *How doth wickednesse increase?*
 A. With the number of them that commit wickednesse, ver. 16.
Q *What doth too much lenity?*
 A. Make a servant presume to be as a son, ver. 21.

The Doctrine of the 30. Chapter.

Question.

W *What is the danger poverty may fall into?*
 A. Theft.
Q *What is the danger wealth may fall into?*
 A. Forgetfulness of God.
Q *What state of life must we then pray for?*
 A. A competent: neither too much, nor too little, verse 8, 9.
Q *What kind of people are those, whose teeth are as swords, and whose jaws are as knives, so eat up the poor?*
 A. Usurers and Extortioners, verse 14.
Q *Which are the foure things that are never satisfied?*
 A. The grave, the barren womb, the earth for water, and the fire for fewell, verse 16.
Q *What are the three things that are hid, and the fourth that cannot be known?*
 A. The way of an Eagle in the aire, the path of a Serpent over a rock, the course of a Ship in the sea, and the haunt of a man with a maid, ver. 19.
Q *Which are the foure things that commonly abuse the state wherunto they are called?*
 A. A servant put in authority, a fool at a banquet, a hatefull woman married, and an handmaid the heire of her mistress, ver. 22, 23.
Q *Which are the foure small creatures that give check to men for wisdom?*
 A. The Pismire that prepareth meat in summer against winter: the Coney, that builds her house in the rock: the Grasshopper, that observes order, yet hath no Ruler: and the Spider, that takes hold in Kings Palaces, verse 25, 26, 27, 28.

The Doctrine of the 31. Chapter.

Question.

W *What learn you in this chapter?*
 A. To be chaste and temperate, verse 3.
 Q. Chaste

Q. Chaste as how?

A. In these words, Give not thy strength to women.

Q. Temperate as how?

A. To refrain from drinking of wine, ver. 4.

Q. What learn you else?

A. How to know a virtuous woman.

Q. How is a virtuous woman known?

A. By her painfulness: She seeketh wooll and flax, and laboureth cheerfully, v. 13. By her watchfulness: She will rise while it is yet night, v. 15. By her providence: With the fruit of her hand she planteth a Vine-yard, ver. 16. By her charity: She stretcheth out her hand to the poore, ver. 20. And by her faith: In the latter day she shall rejoice, ver. 25.

Q. How should a man make choice of a woman?

A. Not by favour; it is deceitfull: nor by beauty; it is vain: but by the fear of the Lord, which endures for ever.

ECCLESIASTES, or the PREACHER.

Question.

Who writ this Book?

A. Solomon.

Q. Why is it called by the name of the PREACHER?

A. Because Solomon by way of exhortation, labours to instruct all men how to hate the vanities of this world, and to affect nothing but heavenly blessedness.

CHAP. 1.

Question.

What are the pleasures of this life?

A. Vanity of vanities, ver. 2.

Q. Is there any thing under heaven, a man may say, this hath not been before?

A. Nothing, ver. 10.

Q. Is wisdom also vanity?

A. Yes, and vexation of spirit, ver. 17.

Q. What wisdom doth he mean?

A. State-policy, or skill of profane arts and sciences.

CHAP. 2.

Question.

Wherein then consisteth happiness? in mirth and joy?

A. No, ver. 2.

Q. In banqueting?

A. No, ver. 3.

Q. In sumptuous building?

A. No, ver. 4.

Q. In gold and silver?

A. No, ver. 5.

Q. In multitude of servants?

A. No, ver. 8.

Q. In authority?

A. No, ver. 9.

Q. What is the reason?

A. Because they are transitory, and leave behind them vexation of spirit, ver. 11.

Q. Wherein is the fool and wise man alike?

A. In death, ver. 16.

Q. What are the dayes of man?

A. Travell and sorrow, ver. 23.

Q. What only is to be desired in the world?

A. That spirituall joy which is the gift of God!

CHAP. 3.

Question.

What is here set down?

A. The mutability of time.

Q. What learn you by this?

A. First, that nothing in this world is permanent. Secondly, not to be grieved, if we have not all things at once, nor enjoy them so long as we would, from the 1. to the 8. Thirdly, to cull out a season for our actions.

Q. Why can we have nothing but by painful labour?

A. Because thereby the Lord will humble us, ver. 18.

Q. Are the conditions of men and beasts alike?

A. Yes, as touching the death of their bodies, ver. 19.

Q. How do they differ?

A. The one is partaker of reason, the other is governed by sense: the one perisheth body and soul, the other liveth eternally.

Q. How? both body and soul?

A. Yes, after the resurrection of the flesh.

CHAP. 4.

Question.

How doth he further praise vexation of spirit?

A. In that the innocents are still oppressed, and none comforteth them, ver. 1.

Q. How is a poore man preferred before a King?

A. By wisdom, ver. 13.

Q. What is the bond of friendship?

A. Society.

Q. What is the benefit of society?

A. Mutuall comfort, and help one man to another, ver. 10. 11. 12.

CHAP. 5.

Question.

In speaking to God what must we avoid?

A. Temerity, and multitude of words, ver. 2.

Q. Who seeth the oppression of the poore?

A. The Lord.

Q. Who shall redresse them?

A. He that sees them, ver. 8.

Q. What learn we by this?

A. Not to be astonished at the malice of the world, since our revenger lives.

Q. How is the desire of the covetous?

A. Insatiable, ver. 10.

Q. For what is the night appointed?

A. For

A. For rest unto all creatures.

Q. How rests the covetous man?

A. Unquietly.

Q. How rests the poore labourer?

A. His sleep is sweet unto him, ver. 12.

Q. Can riches do the owners hurt?

A. They can, and do.

Q. How?

A. By the abusing, or not using of them:

Q. What doth the worldling labour for?

A. Oft-times for nothing but the wind.

Q. When doth wealth prove a blessing?

A. When God that gives it, gives also a heart to enjoy it.

CHAP. 6.

Question.

Q. How is the rich man miserable?

A. In that God hath given him much treasure and wealth, and he wanteth power to enjoy it, ver. 2.

Q. How cometh that to pass?

A. Either by parsimony, losse, or sudden death.

CHAP. 7.

Question.

W. Why is the day of death better then the day of birth?

A. Because our birth is the entrance to sorrow and affliction: and our death a gate to joy and happiness, ver. 3.

Q. Why is it better to go to the house of mourning than in the house of laughter?

A. Because in the house of mourning we shall hold the judgements of God, and thereby learn to amend our lives, ver. 4.

Q. Why is it better to heare the rebuke of a wise man then the song of a fool?

A. Because the one is instruction, the other losse of time.

Q. What is the perverseness of the world?

A. That the just sometimes perish, and the wicked man continueth long in his malice, ver. 17.

Q. When we are admonished to leave wickedness, what must we do?

A. Come at the first call, ver. 18.

CHAP. 8.

Question.

W. What doth a Tyrant hurt?

A. Himself as well as others, ver. 9.

Q. Dath God punish sinners?

A. Yes.

Q. Wherefore?

A. To their great judgement.

Q. Dath God afflict the righteous?

A. Yes.

Q. Wherefore?

A. For their tryall, and to their greater comfort, ver. 12, 13, 14.

CHAP. 9.

Question.

D. Oth prosperity and adversity teach us whom God loveth, and whom he hateth?

A. No.

Q. Why?

A. Because they happen indifferently both to the righteous and unrighteous, ver. 2.

Q. What is the difference then?

A. The righteous are assured of Gods favour by faith, so are not the other, ver. 4.

Q. What is the opinion of Epicurus?

A. They had rather be abject and live, then honourable and die; which is meant by the live dog and dead Lion, ver. 4.

Q. Why are they of that opinion?

A. Because after this like they thought there was no other being.

Q. How doth the world deceive her favourites?

A. By making them think they are blessed of God when they have wealth and good successe in this life.

Q. Are they not then the blessings of God?

A. Yes, to them that use them to his glory, and the benefit of the poore: otherwise not.

CHAP. 10.

Question.

H. Oth are the deeds of the wise?

A. Discreet.

Q. How are the deeds of the fool?

A. Rash and absurd, ver. 4.

Q. What vanity doth Solomon note in this Chap. 10.

A. That the worthy are displaced, and the unworthy advanced, ver. 6, 7. That the laud is miserable whose Prince wanteth wisdom, and whose Nobles are given to their own lusts and pleasures, ver. 16.

Q. What treason doth God condemn in a subject against his Prince?

A. Not onely treason in act, but treason in thought, ver. 20.

CHAP. 11.

Question.

T. O whom must shewich be liberall?

A. To the poore.

Q. When?

A. In this life, because after death there is no further power.

Q. How must they be liberall?

A. In dispersing their alms to many.

Q. By what example are we taught to be charitable?

A. By the cloud, that poureth rain: by the sea, that casteth up her increase: by the sun, that casteth out his beams from East to West: all which are not thus serviceable and gracious for themselves, but for the benefit of others.

Q. How shall the charitable man be rewarded?

A. With plenty on earth, and treasure in heaven.

Q. If

Q. If vanity be forbidden, why doth Solomon in the ninth verse of this Chapter counsel us to follow the lusts of our own hearts?

A. He doth it in derision (as if he would say) Go to ye worldlings, glut your selves with all manner of vanity; but remember that one day you shall come to judgement for all, verse 9.

CHAP. 12.

Question.

TO whom must we dedicate our youth?

A. To the Lord.

Q. Why?

A. Because in age we shall be more unapt, ver. 4.

Q. Why shall we be more unapt?

A. By reason of the weakness of the body, which is set down in the 3. 4. 5. 6. and 7. verses.

Q. Whither returns the soul in death?

A. To him that gave it, verse 7.

Q. What is the main reason that we should serve God?

A. Because he will bring every work, and every secret thought to judgement.

The song of SOLOMON.

CHAP. 1.

Question.

WHAT is contained in the song of Solomon?

A. A lively description of the mutuall love between Christ and his Church, under the names of Bride and Bridegroom.

Q. Doth it onely concern the Church in general?

A. No, it will hold of every faithfull soul.

Q. To whom doth the faithfull soul compare her Bridegroom Christ Jesus in this first Chapter?

A. To the favour of sweet ointment, because of his gracious benefits towards her, ver. 2. To the Chariots of Pharaoh, because of his power and strength, ver. 8. To a bundle of Myrrhe, because of his holiness, ver. 13. To the grapes of Engedi, for his saving health, ver. 14.

Q. Can the soul approach near unto Christ of her own accord?

A. No, not except she be drawn, that is, incited by his holy Spirit, ver. 14.

CHAP. 3.

Question.

WHERE doth the Church desire to rest?

A. Under the shadow of Christ.

Q. With what shall she be fed?

A. With the fruit of his doctrine, ver. 5.

Q. To whom doth Christ compare his Church?

A. To a Rose, and a Lilly among thornes.

Q. Why?

A. First, for her beauty and pleasure. Secondly, for her excellency above all other things, in that all other things, in respect of her, are but as thornes, verse 2.

Q. How doth she figure the coming of Christ?

A. Under the name of a Roe, or young Hart, looking through the grates of a window.

Q. What is understood by that?

A. The Divinity of Christ, shining through his humanity, ver. 9.

Q. Cannot he then be perfectly known in this life?

A. No, no more than one that stands behinde a grate, can be wholly or perfectly seen to our bodily eyes.

Q. What did Christ after he came?

Called to his beloved Church, ver. 10.

Q. Did she appear at his calling?

A. No, she hid her self in the holes of the Rocks, verse 14.

Q. Why did she so?

A. Because of her sins.

Q. How did he comfort her?

A. By telling her the Winter was past, that is, sin was killed, and the chearfull Spring appeared, that is, grace and salvation was come, ver. 11, 12.

Q. What is the Church compared unto?

A. To a Dove.

Q. Why?

A. Because of her meeknesse, ver. 14.

Q. What are the enemies of the Church compared unto?

A. To Foxes.

Q. Why?

A. Because of their malice and craft, verse 15.

CHAP. 3.

Question.

WHAT is the desire of the Church?

A. To be joynd inseparably with Christ, verse 4.

Q. How doth she think to satisfie her desire?

A. By seeking after him.

Q. When?

A. At all times, and in all places; but especially in the time of trouble and perfection, ver. 12.

Q. Will he heare her?

A. Yes, and deliver her, making her rise out of the wilderness of affliction, like a pillar of smoke, perfumed with myrrhe and incense.

Q. How is that?

A. Triumphantly.

Q. What will he then do?

A. Shew her his place of rest, the guard set to attend it, and his crown of glory, ver. 7. 18.

Q. Who be they?

A. First, quiet of conscience: Secondly, protection of Angels: Thirdly, eternall happinesse.

CHAP. 4.

Question.

WHAT doth Christ in this Chapter?

A. Set forth the beauty of his Spouse.

Q. How?

A. By comparing her to divers precious and pleasant things.

Q. To what doth he compare her eyes?

A. To a pair of Doves eyes, ver. 1.

Q. To what her hair?

A. To a flock of goats looking down Gilead.

Q. To what her teeth?

A. The wooll of sheep new washed, verse 2.

Q To what her lips ?
A To a thread of scarlet, or the dropping of the
lily-combe, ver. 11.

Q To what her neck ?
A To the tower of David, ver. 4.

Q To what her breasts ?
A To two young Roes feeding among the Lil-
lies, ver. 5.

Q To what her love ?
A To the pleasures of wine, or the savour of
sweet spices, ver. 10.

Q To what her whole body ?
A To a garden planted with Poimegranates,
Saffron, Calamus, Cynamon, Myrrhe, and all
her chief spices, ver. 12, 13, 14.

Q What must we understand by Doves eyes ?
A Eyes single and chaste.

Q What by the flock of goats ?
A The multitude of the faithfull, spread abroad
and scattered as goats on mountayns.

Q What by teeth like a flock of sheep ?
A Equalitie or likenesse of Saints one to ano-
ther.

Q What by lips like scarlet thread, or dropping of bo-
nny-mo ?
A Words no lesse pure and comely then sweet.

Q What by her two breasts like two young Roes ?
A The two Testaments, by whose milke the
Church nourisheth her children.

Q The Church, or the soul of the faithfull, being com-
pared to a garden, what doth she ?

A Call upon her Bridegroom, Christ Jesus, to
make her a fountain of living water, and to
refresh her with the breath of his holy Spirit,
that she may fructifie.

Q In what ?
A In love and true obedience.

Q Why is the Church of Christ compared unto these
many perfections ?

A Because of our weak capacity, that by these
many beauties, we may in some measure appre-
hend the invisible glory of Christ and his elect.

CHAP. 5.

Question.

What doth Christ in this fifth Chapter ?

A Call the faithfull to a banquet of Spi-
rit, Money, Milk, and Wine.

Q What is signified thereby ?

A His bounty, in heaping his graces upon the
faithfull, ver. 1.

Q Are we ready to come when he calls ?

A No, sleep, that is, the care of this world, de-
ceiveth us, ver. 2.

Q Doth he when straight forsake us ?

A No, he stands without, calling still, till his
servants be wet with the dew of the night.

Q What understand you by that ?

A The long patience of the Lord towards sin-
ners, ver. 3.

Q But if we abuse that patience, what shall be-
fall us ?

A We shall seek the Lord, and he will not be
found, ver. 6.

Q In his absence what successe have we ?

A We fall into the hands of cruell watchmen.

Q Who be they ?

A False teachers.

Q How do they handle us ?

A Wound our consciences with mens tradi-
tions, ver. 7.

Q What marks doth the Church deliver of Christ to
find him out ?

A She sayes is head is of gold, ver. 11. His eyes
are like Doves, ver. 12. His cheeks are as beds of
Spices and sweet flowers, ver. 13. His lips like Lil-
lies dropping with Myrrhe, ver. 13. His hands as
rings of gold set with the Chrysolite, ver. 14. His
belly as Ivory covered with Sapphires, ver. 14. His
legs as pillars of Marble set upon sockets of gold,
ver. 15. His countenance as Libanon, ver. 15. His
mouth, as sweet things, ver. 16.

Q What is signified by these comparisons ?

A The infinite gifts and graces which the pre-
sence of Christ brings to the faithfull.

CHAP. 6.

Question.

How is the Church assured of the love of Christ ?

A By his words.

Q What are they ?

A I am my beloveds, and my beloved is mine,

verse 2.

Q How many Churches be there ?

A But one true Church, as there is but one
Christ, the head thereof.

Q How ought the Church to be affected ?

A Chastly, and without pollution.

Q How is her apparel ?

A Fresh as the Morning : fair as the Moon :
clear as the Sunne : and terrible as an army with
banners, ver. 9.

CHAP. 7.

Question.

How many are the speciall virtues of the Church ?

A Two : faith, and good works.

Q How are they expressed unto us ?

A By the similitude of the Palm-tree, ver. 7.

Q What are the properties of the Palm-tree ?

A The leaves are alwayes green, and the fruit
continuall.

Q Apply it.

A As the tree is alwayes green, and full of
fruit, so ought our faith to be flourishing, and our
good deeds without ceasing.

CHAP. 8.

Question.

Of whom will the Church be satisfied ?

A Of Christ alone, ver. 1.

Q By whom is she upheld ?

A By the strength of his arm, ver. 3.

In what sort doth she desire Christ to manifest his love
towards her ?

A By setting her as a seal upon his heart, and
signet upon his arm, ver. 16.

Q What

Q. What is his love?

A. A burning zeal not to be quenched, ver. 7.

Q. How is his jealousy?

A. Cruell like the grave, ver. 9.

Q. Wherein is the dwelling of Christ?

A. In his Church.

Q. How much is he fortified for his professe?

A. With a wall and a doore.

Q. What is understood by these two things?

A. Fidelity and constancy.

ISAIAH.

Question.

How was Isaiah defended?

A. From the lineage of Kings.

Q. Who was his father?

A. Amoz, brother to Azariah King of Juda.

Q. How long did he prophesie?

A. Threecore and foure years; from the time of Uziah, to the reigne of Manassih.

Q. Who put him to death?

A. Manassih.

Q. Upon how many points doth the doctrine of the Prophets consist?

A. Upon three?

Q. Which be they?

A. Instruction, Reprehension, and Consolation.

Q. Instruction how?

A. To teach them to know their finnes.

Q. Reprehension how?

A. To rebuke them for sinne.

Q. Consolation how?

A. To comfort them upon their repentance.

CHAP. I.

Question.

What was the first sinne Isaiah reprov'd?

A. The ingratitude of the Israelites.

Q. Wherein stood their ingratitude?

A. In forsaking their God, that had nursed and brought them up.

Q. How doth he shew their ingratitude?

A. By the example of brute beasts: The Ox and the Ass know their makers crib, but Israel forgets his God, ver. 3.

Q. What was the second sinne Isaiah reprov'd?

A. Obstinacy, and stubbornnesse of heart.

Q. How were the Israelites obstinate?

A. In that being plagued, they continued still in their wickednesse, ver. 5.

Q. What is threatened to such kind of people?

A. Desolation to their land, and destruction to themselves, ver. 7. 8.

Q. What is the third sinne Isaiah reprov'd?

A. Hypocrisie.

Q. Wherein were they Hypocrites?

A. In thinking to please God with the multitude of sacrifices, notwithstanding that they neither had Faith nor Repentance.

Q. To pray, hear, or do any other service to God without faith and repentance, how is it accepted?

A. The Lord turnes away his face, hides it, and thinks it abominable, ver. 13. 14. 15.

Q. But if we come with a pure heart, how will he deal with us?

A. Though our sins be red as crimson, he will make them as white as snow, ver. 18.

Q. What was the fourth sinne Isaiah reprov'd?

A. Extortion: their hands were full of blood, their Princes maintained thieves, and delighted in bribes: nor was the widow or fatherlesse regarded.

Q. How did God account them for their offences?

A. His enemies, ver. 2. 4.

Q. How did he threaten to punish them?

A. By pouring out his vengeance upon them.

Q. After what manner?

A. In burning out the dross of their wickednesse, by the fire of affliction, ver. 25.

CHAP. 2. 3. 4.

Question.

In all the threatnings which God pronounceth against the world for sinne, what is still remembred?

A. The mercy of his covenant, that his Church should still be preserved and planted.

Q. Where?

A. In Jerusalem first, and after through the whole world, ver. 2.

Q. What learn you by that?

A. That the Gentile, as well as the Jew, shall be made partaker of the reconciliation between God and man by the coming of Christ Jesus.

Q. Where doth the Prophet advise us to shelter our selves against the wrath of God?

A. In the clefts of the rock.

Q. Of what rock?

A. The wounds of that living rock, our Saviour.

Q. What was the fifth sin Isaiah reprov'd?

A. Haughtinesse of mind.

Q. How was it punished?

A. By being brought low, chap. 2. 1. 2.

Q. What was the sixth sin Isaiah reprov'd?

A. Mens confidence in their riches.

Q. How was that punished?

A. They were made poore, chap. 2. 19.

Q. Where rests the spoil of the poore?

A. In the houses of the covetous, chap. 3. 14.

Q. What other sin doth the Prophet complain of?

A. Impudence: They declared their sin as Sodome, and they hid it not.

Q. What doth he denounce against that?

A. Woe unto their soul, chap. 3. 9.

Q. What is the kingdom of Christ to believers?

A. A Sanctuary.

Q. As how?

A. In the day-time a shadow from the heat, and a covert from stormes of all afflictions whatsoever, chap. 4. 6.

Q. What was the seventh sinne Isaiah reprov'd?

A. The pride of women.

Q. Wherein did their pride consist?

A. In their looks, in their gate, and their cloathing.

Q. How were their looks?

A. Haughtie.

Q. How was their gate?

A. Mincing, and making a tinkling with their feet, chap. 1. 19.

Q. How was their attire?

A. Too costly and effeminate, using perfumes, bracelets, earings, curlings, and such like, more then

note then was needfull.

Q How did God punish them?

A. Returned their sweet favours into stinks, their neat array into sackcloth and rags, their side of hair into baldnesse, and their beauty into mourning, chap. 3. 24.

Q Dab God hold the husbands of such women ex-

posed?
A. No, he lets them fall by the sword, takes away the wife and the strong from amongst them, and lets foolles and effeminate persons to rule the land, chapter 3. 25.

CHAP. 5. to 7.

Question.

What doth Isaiah compare the house of the Israelites unto?

A. To a Vineyard.

Who planted it?

A. God.

With what?

A. With the best plants;

What fruit brought it forth?

A. Wilde grapes.

What did the Lord do to it then?

A. He pulled down the hedge, and laid it waste, chap. 5. 1. 2. 3.

Apply this to the present times?

A. England may be said to be the Vineyard of the Lord, the Inhabitants, his Vine, which he hath long time cherished and defended; but if he had we bring forth wilde grapes for good grapes, seeds of corruption for deeds of sanctity, he will let us to be troden down and destroyed.

Against how many sons of men doth Isaiah pronounce a woe in this chapter?

A. Against five.

Which are the first?

A. Extortioners: Woe unto them that joyn house to house, and land to land, chap. 5. 8.

Which are the second?

A. Drunkards: Woe unto them that rise early to drink wine, and to them that continue untill night, chap. 5. 11.

Which are the third?

A. Inticers to vanity: Woe unto them that draw iniquity with cords of vanity, and sin as with cart-ropes, ch. 5. 18.

Which are the fourth?

A. Perversers of truth: Woe unto them that speak good of evil, and evil of good; which put darknesse for light and light for darknesse, ch. 5. 20.

Which are the fifth?

A. Arrogant contemners of government: Woe unto them that are wise in their own conceit, chapter 5. 21.

How shall it be with those men?

A. Their root shall be as rottennesse, and their buds as dust, chap. 5. 24.

What else?

A. The Lord will make a signe to a strange Nation, that shall come suddenly upon them, and destroy them, chap. 5. 26.

Quest. How is a messenger of God prepared for his office?

A. By the taking away of his iniquity, and the purging of his sinne, chap. 6. 7.

CHAP. 7. to 31.

Question.

What Isaiah prophesie of Christ?

A. Yes.

How?

A. That he should be born of a Virgine, and be a stumbling block to many of the Jewes, chapter 7. 14. & 8. 12.

What should his name be?

A. Immanuel.

What doth this signifie?

A. God with us: which name can agree with none but Christ, because he was both God and man, chap. 7. 14.

Why did God send Christ the Messiah?

A. First, in regard of his promise, Gen. 3. 15. Secondly, in regard of his zeal, ch. 9. 7.

How doth the Prophet expresse Christ and his kingdom?

A. By a branch.

Why by this word Branch?

A. Because as a Branch out of a dead root, he sprang up out of the royall stock of Judah almost dead, into a kingdom that shall flourish eternally.

Whom did God make his instruments for the punishment of the Israelites?

A. The Assyrians and Egyptians.

How did they use their authority?

A. To their own glory.

What was their reward?

A. He was to them a fire, and consumed them: and to his repentant people a light to comfort them, chap. 10. 17.

What was this light?

A. Christ the perpetuall Peace-maker, chapter 11. 6. 7. 8.

Who was the fire that destroyed the Assyrians?

A. The Medes and Persians, ch. 13. 17.

How did God punish the Israelites?

A. As his children to chastise them, ch. 13. 14.

How the Assyrians and others?

A. As his enemies quite to destroy them. chapter 13. 19.

Quest. Against how many Kingdomes did Isaiah prophesie?

A. Against eight.

Which be they?

A. The Kingdome of the Egyptians, chap. 19. the Kingdome of the Chaldeans, ch. 21. the Kingdome of Tyre and Zidon: the Kingdome of the Assyrians, chap. 10. 16. the Kingdome of the Israelites, ch. 22. the Kingdome of the Arabians chapter 23. and the Kingdome of the Devil, chap. 27.

Q In which of these Kingdomes did God still reserve a small number to himself?

A. In the Kingdome of the Hebrewes.

Q Did God plague the destroyers of his people?

A. He did.

What may we learn by that?

A. That though God, father-like chastise his children, he will not suffer any to tyrannize over them.

Q Did God send the Assyrians and the Egyptians to oppress his people?

A. He suffered them to be led by their own covetousnes & ambition, & accordingly rewards them.

Q What is the sumptuous resolution of the Epicure?

A. Let us eat and drink, for to morrow we shall die.

D

Q What

Q What is the punishment of it?
A. It shall not be purged from them till they die, chap. 22. 14.

Q Do the righteous praise God for his judgements?

A. They do.

Q What is the reason?

A. Because they are faithfulnesse and truth, and because of the sweet end that God works from them, chap. 25. 4. 8.

Q Were the people so instructed in the word of God?
A. No, but with much ado, and often repeating precept upon precept, and line upon line, ch. 28. 13.

Q What was the reason?

A. Their corruption of life, and slacknesse to all goodnesse, chap. 28. 7.

Q How were they corrupt in life?

A. By professing God with their lips, and denying him in their hearts, chap. 9. 13. 19.

Q What was the punishment assigned unto them for that?

A. Their Prophets were blinde, and could not direct, and they had their eyes shut up, that they could not see what was good for themselves.

Q What is the Doctrine we learn thereby?

A. That the Preachers can neither teach, nor the hearers understand, except God open the mouth of the one, and prepare the heart of the other.

Q How doth God punish sinners in this life?

A. With the bread of adversity, and the water of affliction, chap. 30. 20.

Q But if they repent how are they rewarded?

A. With great plenty.

Q What is the punishment of the wicked after this life?

A. The torments of hell.

Q Is there any mention made of hell in the book of Isaiah?

A. Yes.

Q Where?

A. In the 30. chapter, and 33. ver.

Q Rehearse the description?

A. A ropher is prepared of old, even for the King: it is deep and large, the burning thereof is fire and much wood, the breath of the Lord, like a river of brimstone doth kindle it.

CHAP. 31. to 45.

Question.

*W*hen we trust in the Lord, how will he defend us?

A. As the Lion doth his prey, chap. 31. 4.

Q But if we forsake him, and seek help of others, what shall become of us?

A. Both the helper, and the helped shall perish, chap. 31. 3.

Q What shall their habitation be made?

A. A hold for Dragons, and a Court for Offrines, chap. 34. 13.

Q What fruits shall it yield?

A. Thorns, nettles and thistles.

Q What shall be the habitation of such as depend upon Christ?

A. Flourishing and full of joy: their shall neither Lion, nor noylome beatt come near it, ch. 15. 2. 8. the weak shall be made strong, ch. 35. 4. the blind shall see, the deaf shall heare, ch. 35. 5. the lame shall leap, the dumb shall speak, ch. 35. 6.

Who doth Isaiah prophesse should prepare the way of Christ?

A. John Baptift, chap. 40. 3.

Q Where should he proclaim his message?

A. In the wilderness.

Q What should his divition be?

A. To have all lets removed, chap. 20. 4.

Q May the essence of God be comprehended under any form?

A. No, no more then the waters can be held in a mans fist, heaven measured with a span, the dust of the earth numbred, or the mountains weighed, chap. 40. 12.

Q What is the earth in his sight?

A. As a little dust.

Q What the nations of the earth?

A. As a drop of water, or as Grasshoppers, chapter, 40. 15. 22.

Q But what are they whom the Lord exalteth?

A. As a threshing instrument, able to bruisse mountains to powder; or as a whirlewind to scatter his like chaffe, chap. 41. 15. 16.

Q How doth Isaiah teach the people to abhorre idolatry?

A. By describing unto them the power of God, and the wickednesse of idols, chap. 11. 22. 23.

Q Declare the difference?

A. God is a living essence, Idols dead metall.

God is without beginning,

Idols are made by mens hands.

God can do all things,

Idols nothing.

God knoweth all things,

Idols nothing.

Q What comfort have the faithfull in distress?

A. To think they have a God that is able, willing, and hath promised to deliver them, chap. 43.

CHAP. 45. to 55.

Question.

*B*y whom did God promise deliverance to his people, from the captivity of Babylon?

A. By Cyrus King of Persia.

Q What was Cyrus?

A. A heathen Prince.

Q Did he not know God?

A. Yes, by a certain particular knowledge of his power, but not to worship him aright, chap. 45. 14.

Q How many years did Isaiah prophesse of this deliverance before it came to passe?

A. An hundred years.

Q Why did God chuse a heathen Prince to deliver his people?

A. The more to expresse his love and power: for the unlikelier the means was, the greater cause had the Israelites to glorifie him.

Q Were not the Babilonians Gods instruments for the punishments of his people?

A. Yes.

Q Why then is he so much offended with them for doing so?

A. Because in executing his judgements, they shewed no mercy, and waxed proud by their victory, chap. 47. 6. 7.

Q What was the cause of Israels captivity?

A. Their transgressions.

Q What is the cause of their deliverance?

A. The covenant of Gods mercy, chap. 50. 1.

Q. of

Q. Of what continuance is Gods mercy ?

A. For ever : The heavens shall vanish like smoke, and the earth was old like a garment. but the saluation of the Lord shall not be abolished, chap. 51. 6.

Q. Of what continuance are his judgements ?

A. But for a time : Can a woman forget the child of her womb? If she could, yet the Lord will not forget his, ch. 59. 15. ch. 51. 22. & ch. 54. 8.

Q. To whom : then must the afflicted sit ?

A. To God.

Q. How will he establish them ?

A. In glory, their foundation shall be of precious stones, chap. 54. 11. In peace, they shall be far from oppression, ch. 54. 14. In strength, whoeuer shall gather himself against them shall fall, c. 51.

Q. How did the Prophet Esaiab prophesie of Christ ?

A. Plainly : as an eye-witnesse, not as a Prophet.

Q. Wherein ?

A. Of his birth by the blessed Virgin, ch. 7. 14. Of his despised poverty and humility, ch. 53. 2, 3. Of his preaching, ch. 61. 1. Of his suffering death and burial, ch. 53. 5, 8. Of his patience and meekness, chap. 53. 7. Of his praying for his crucifiers, chap. 53. 12. Of our redemption by his death, chap. 53. 10, 11.

CHAP. 55. to 65.

Question.

For what doth God offer these blessings unto u ?

A. Neither for gold nor silver, but freely, as the Prophet saith, Come, buy water, wine, & milk without silver, and without money, chap. 55. 1.

Q. What is meant by water, wine, and milk ?

A. All things necessary to a spirituall life, as they are necessary to this corporall life.

Q. What is the recompence God requirerh ?

A. Obedience, to execute justice, the benefit whereof turns to a man, chap. 56. 1.

Q. How are our vertues acceptable ?

A. If they be without hypocricie.

Q. How do hypocrites fast ?

A. In punishing the body, and putting on sackcloth, notwithstanding that their hearts are full of malice, chap. 58. 5, 9.

Q. How do the faithfull fast ?

A. In breaking the bonds of wickednesse, in feeding the hungry, visiting the captive, and clothing the naked, chap. 58. 6, 7.

Q. What brings us to the knowledge of these things ?

A. The preaching of the Word.

Q. What kind of men must Preachers be ?

A. In voice, Trumpets : in care, Watchmen, to cry aloud and continually, ch. 58. 1 & 62. 6.

Q. What obseruation of the sabbath doth the Lord require ?

A. Not to do our own wayes, nor mind our own pleasure, nor speak our own words, but to call it the holy of the Lord, chap. 58. 13.

CHAP. 65.

Question.

Because the Jews had such Preachers amongst them Beomonies, and yet fell from the Lord, what was their punishment ?

A. They were rejected, chap. 65. 12.

Q. Who were chosen in their stead ?

A. The Gentiles, chap. 65. 1.

Q. What are they ?

A. All Nations but the Jews.

Q. By this, his mercy extends to all ?

A. Yea, and his Majesty beyond all.

Q. How prove you that ?

A. Because when the Jews would have built him an house, he forbade them, chap. 6. 6.

Q. What was the reason ?

A. He filleth heaven & earth with his glory, & therefore cannot be included in a Temple of stone.

JEREMIAH.

Chap. 1. to 10.

Question.

Where was Jeremy born ?

A. In Anathoth, a City within three miles of Jerusalem.

Q. What was his name ?

A. The sonne of Hilkiah.

Q. When began he to prophesie ?

A. In the 13. year of Josiah King of Iuda.

Q. How long did he prophesie ?

A. Till the captivity of Babylon, and some, what after.

Q. How many years was that ?

A. About fourty years.

Q. When was he sanctified to that office ?

A. Even from his mothers womb, chap. 1. 5.

Q. What did he after he was called ?

A. Proclaim the will of him that sent him without fear, chap. 1. 17.

Q. What do we learn by that ?

A. Ministers must not intrude themselves into the Church before they be called ; and when they are called, they must foresew no time, nor be dismayed for any danger.

Q. What is the first sinne Jeremy reproveth ?

A. Idolatry.

Q. In what words ?

A. My people have forsaken me the fountain of living waters, to digge them pits, yea broken pits that can hold no water, chap. 2. 13.

Q. After this sinne what is required of them ?

A. Repentance.

Q. Upon repentance what is promised them ?

A. Mercy, chap. 3. 12.

Q. In their repentance what did they do ?

A. Turn unto the Lord.

Q. How ought we to turn unto the Lord ?

A. With our whole heart.

Q. If we do not so, what do we incurre ?

A. His wrath, by counterfeiting.

Q. What is Gods wrath like ?

A. A consuming fire, chap. 4. 4.

Q. What is his mercy like ?

A. The waters of Siloah.

Q. Wherein did God shew his justice upon Israel ?

A. In delivering them into the hands of their enemies.

Q. Wherein his mercy ?

A. In saving some : for, saith he, I will not make a full end of you to continue his Church, ch. 5. 18.

Q. Where the people so full of wickednesse, what the Lord was so much concerned against them ?

D 2

A. Y. 9.

A. Yes, they did cast out malice and cruelty, as the fountain doth her waters, chap. 6.7.

Q. Was there no estate clear?

A. None: neither Princes, Priest, nor people.

Q. What was their generall sinne?

A. Covetousnesse, chap. 6.13.

Q. What were their particular finnes?

A. The Prince did not execute justice, ch. 5.28. the Priests did flatter the people in their finnes, crying Peace, peace, when there was no peace, ch. 6.14 the people were of. uncircumcised ears, and took delight rather in vain things, then profitable doctrine, chap. 6.10.

Q. All this considered, they could not but see their own destruction?

A. They did.

Q. And how did they think to escape?

A. By flying to the Temple, where God had promised for ever to be present.

Q. But how did God answer them?

A. In these words: Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and think to be delivered by standing before me in the Temple? No, I have required obedience, and not sacrifice, ch. 17.10.21.23.

Q. In what manner did Jeremy prophesie their destruction?

A. By the entring of the Assyrians, a mighty Nation into their Land.

Q. R. hearse the Prophets words?

A. Lo, house of Israel, I will bring a Nation upon thee from farre, whose quiver is a Sepulchre, and they shall eat thine harvest, and thy bread, they shall devour thy sonnes and daughters, they shall eat up thy sheep and thy bullocks, they shall spoil thy vines and thy fig-trees, and they shall destroy with the sword thy fenced Cities, chap. 5.15.16.17.

Q. Did they not repent?

A. No, but provoked Gods wrath by other sins.

Q. What were they?

A. Lying, chap. 9.3. deceit, ch. 9.4. and dissimulation, chap. 9.8.

Q. Might not the Prophet pray for them?

A. He might not.

Q. What was the reason?

A. God had forbidden him.

Q. What may we learn from Gods forbidding the Prophet to pray for the people?

A. The power and prevalence of prayer, and the severity of Gods justice.

Q. May we forbear to pray for any, from this command of the Prophet?

A. We may not: it was given the Prophet for our instruction, nor imitation.

Q. I am sure, though they could not see their own danger, yet Jeremy did, as all true Ministers should, relembrance at their hardnesse of heart.

A. Yes, and wished his eyes were a fountain of tears, chap. 9.1.

Q. How came that hardnesse of heart in them?

A. They did glory in their misdeeds.

Q. What ought a man to glory in?

A. Neither in wildome, strength, nor riches, chap. 9.23.

Q. In what then?

A. Let him that glorieth glory in this, that he knoweth the will of the Lord, for he it is that sheweth mercy, judgement, and righteousness on the earth, chap. 9.24.

CHAP. 10. to 20.

Question.

TO whom only belongeth dominion?

A. To the Lord, mighty in power, and King of Nations, chap. 10.7.

Q. What were the Israelites then in leaving him to cleave to Idols?

A. Sots and fools, ch. 10.8.

Q. Why?

A. Because they left the truth, to embrace the work of error.

Q. What was the work of error?

A. Making of Images, ch. 10.15.

Q. Whence were they infected with this infection?

A. From the Heathen.

Q. What other errors had the Heathen?

A. Divination by Stars, and Soothsaying.

Q. Is it not lawfull to fear the conjunction of Stars and planets?

A. No.

Q. Your reason?

A. Because the Lord in these words hath forbidden it: Be not afraid of the signes of heaven, though the Heathen be afraid of such, ch. 10.2.

Q. Why may we suppose God hath forbidden it?

A. Because the periwallow of the Stars dominion over us, crosses all piety, faith, thankfulness, patience, prayer, &c.

Q. As long as we abide in sinne, will the Lord heare our prayers?

A. No, nor any that pray for us, ch. 11.13.

Q. How odious is sinne?

A. So odious, that the land wherein sinners live shall mourn, the herbs of the field wither, and the beasts and fowles of the aire be consumed, chapter 13.4.

Q. By what parable did Jeremy prefigure the destruction of the Jewes?

A. By the parable of the linnen girdle, which he hid in a rock, and after certain dayes coming to take it up, he found it was rotten, and fit for no use.

Q. Rehearse the meaning?

A. That as the girdle cleaveth to the Joins, so had the Lord tied the house of Israel unto him, but since they had forsaken him, like the girdle, they should rot, and be cast off, as fit for no use, chapter. 13.10.11.

Q. How hard is it for an evil man to do well?

A. As hard as to change the Blackamoors skin, or the Leopards spots, ch. 13.23.

Q. Which are the foure plagues God usually punisheth sinne withall?

A. Pestilence, famine, sword, and fire.

Q. How do wicked men toward him that solleth them of their finnes?

A. With curses, as the Jewes did Jeremy, chapter 15.10.

Q. But what doth the Lord for them?

A. In time of his vengeance favours them, and suffers the other to perish.

Q. Tell it out so with Jeremy?

A. Yes, for when the Jewes were led away captive, the enemy gave Jeremy choice to live in his country, or go whither he would, ch. 39.1.12.

Q. With what pen doth the Devil write iniquities on the hearts of the obstinate?

A. With an iron pen.

Q. What

Q^{What is signified thereby?}

A. That men accustomed to sin, can hardly be reclaimed, chap. 17. 1.

Q^{Will the Lord only be trusted in?}

A. Yes.

Q^{What is pronounced against them that make flesh their arms, that is, depend upon men, and forget God?}

A. An heave curse, chap. 17. 5.

Q^{How many ways did Jeremy suffer under the hands of the Jews?}

A. Three manner of ways: first, they curse and hate evil of him: then they took counsell against his life: at last, they smote him and cast him into prison, ch. 15. 10. &c. 18. 18. &c. 20. 2.

Q^{What may we learn by these his afflictions.}

A. That the true ministers of God shall alwaies be subject to injuries from the Devil and his servants.

Q^{How are all men in the hands of God?}

A. As clay in the hands of the Potter, ch. 18. 6.

Q^{In what respect?}

A. Of their beginning, continuance and end.

Q^{What may we learn from hence?}

A. Humility, and watchfull walking.

Q^{uest. How doth the Prophet complain of his own misery?}

A. He curses the day of his birth, and the man that brought tidings to his father, ch. 20. 15. 16.

Q^{Did he well in this?}

A. No, it was a great sinne in him, there to curse, where he had no small occasion to bless, and give God thanks.

Q^{What may this teach us?}

A. Christian care and circumspection, that our truly passions may not get the start of us.

CHAP. 20. to 30.

Question.

W^{hat were the works commanded the Jews?}

A. To execute justice, chap. 22. 3. To deliver the oppressed: To favour the stranger: To help the fatherlesse and widow: To do no violence, nor shed blood.

Q^{What were the works they followed?}

A. They builded houses with bribes, and chambers with extortion. They used their neighbours help, and paid him nor his hire, ch. 22. 13.

Q^{What followed?}

A. They were led into captivity, their King slain and left unburied, ch. 22. 19.

Q^{Who misled the King?}

A. The false Prophets.

Q^{What was their reward?}

A. Wo be unto you that scatter the sheep of my pasture, saith the Lord, ch. 23. 1.

Q^{How did Jeremy prophesie a redress of this inconvience?}

A. By the coming of Christ, the true Pastour.

Q^{In what words?}

A. Behold, saith the Lord, I will raise unto David a righteous branch, &c. In his dayes Juda shal be saved, and Israel dwell safely, ch. 23. 5. 6.

Q^{Here was a threatening and a promise, what is signified thereby?}

A. That as Jeremy did, so the Ministers of God must alwaies mix comfort with their bitter doctrine.

Q^{When they threaten, what is their doctrine like?}

A. A fire, or an hammer that breaketh stone, chap. 23. 29.

Q^{But when they promise what is it like?}

A. Comfortable waters, or precious balm.

Q^{How long lived the Israelites in bondage under the King of Babel?}

A. Seventy years, chap. 29. 10.

CHAP. 30. to 41.

Question.

A^{fter their denounced servitude, how doth Jeremy comfort the Jews?}

A. First, with their return again to their Country, chap. 30. 1. Secondly, with the destruction of their enemies, chap. 30. 16. Thirdly, with joy, plenty, and peace, ch. 31. 12. 28.

Q^{What assurance did Jeremy give of Gods promise?}

A. As sure as he is God of heaven and earth, and giveth the Sun to rule the day, and the Moon the night, ch. 33. 20.

Q^{How doth God oftentimes check the lowd life of Christians?}

A. By their better life which are no Christians.

Q^{Your proof?}

A. It may appear by the example of the sonnes of Jonadab, ch. 35. 8.

Q^{What did they?}

A. Their father gave them a commandment, and it was kept the space of 300 years.

Q^{What was the commandment?}

A. That none of that stock or family should drink wine.

Q^{Of what descents were those sonnes of Jonadab?}

A. No Israelites, though more zealous in the service of God then they.

Q^{What inferres this example?}

A. That, if they thought it a disparagement to break the vow made unto an earthly father, how much more shameful should it be for Christians to forget the promise made to the Father of Heaven? They kept their vows 300. years, but Christians (I fear) breake theirs every houre.

Q^{He said before that Jeremy was in prison?}

A. I did.

Q^{Who did imprison him?}

A. King Jehojakim first, and then Zedekiah.

Q^{When he was in prison, did he neglect his office?}

A. No, for now he could not speak to the Jewes, he sent to them.

Q^{Whom?}

A. Baruch

Q^{With what?}

A. With a book containing all the curses of God against the Jewes.

Q^{Who writ it?}

A. Baruch, from the mouth of Jeremy, chap. 36. 4.

Q^{To whom did Baruch read it?}

A. To the Prince, who told the King of it,

Q^{Which King?}

A. Jehojakim.

Q^{How did he accept it?}

A. He burnt it, ch. 36. 23.

Q^{What did Jeremy then?}

A. He wrote another book, ch. 36. 32.

D 3

Q. What

Q. What learn we by this?
A. Though the wicked would quite deface the Word, yet God will have it still preserved.

Q. Was was the message of the Lord, that Jeremy declared to Zedekiah, afterward King?

A. That he should yield himself to Nebuchadnezzar, and the City should be saved.

Q. Did Zedekiah regard his counsel?

A. He heard it, but did not perform it.

Q. What was the hindrance?

A. His Princes, that perswaded him to the contrary.

Q. What did the Princes do to Jeremy?

A. Put him in a dungeon.

Q. Who wrought his deliverance?

A. Ebedmelech a Moore, and one of the Kings Eunuchs, chap. 3. 8. 11.

Q. What learn you by that?

A. That more faith is sometime found in a stranger, then in a mans own country-man.

Q. What became of Zedekiah for disobeying Jeremy?

A. His eyes were put out, and his sons slain before his face, chap. 3. 0. 7.

Q. How went it with Jeremy?

A. He found favour, as the Lord before had promised, with Nabuzaradan the chief captain, who gave him liberty and reward, chap. 4. 0.

CHAP. 41. to the end.

Question:

Whom did Nebuchadnezzar make his substitute over the Jews in Palestine.

A. Gedaliah the sonne of Ahikim.

Q. Who slew Gedaliah?

A. Ishmaell the sonne of Nethania.

Q. Why?

A. In envie of his government.

Q. What did the people afterward?

A. Went under Johanan into Egypt.

Q. Had not Jeremy forbidden them so to do?

A. Yes, but they obeyed not.

Q. Wherefore did they not obey?

A. They feared war and famine, ch. 42. 14.

Q. What followed their disobedience?

A. They were destroyed from the least to the most.

Q. By whom?

A. By King Nebuchadnezzar, that came against Egypt, so that what they feared in their own country (famine and war) fell unto them in another.

Q. What may we learn from hence?

A. That no place nor power secures from the justice of God.

Q. Who destroyed the kingdoms of Babel?

A. Cyrus.

Q. Who moved him thereunto?

A. The Spirit of God.

Q. For what cause?

A. Because he gloried in the spoil of Israel, and said, we offend not, because they have sinned against the Lord, the hope of their fathers, chapter 5. 0. 7. 11.

Q. What was Nebuchadnezzar called?

A. The hammer of the world.

Q. Why?

A. Because he had smitten down all the Princes and people of the world, chap. 5. 1. 23.

THE LAMENTATIONS of Jeremy.

Question.

Of whom may we learn true and Christian-like compassion?

A. Of the Prophet Jeremy.

Q. Wherein?

A. In lamenting for his country-men, the Jews, notwithstanding they had reviled him, beaten him, imprisoned him, and sought his death, and all for his good will toward them.

Q. Wherein compassed his love?

A. In dayly admonishing them of their sinnes, that they might repent; and shewing them beforehand what plagues would follow if they repented not.

Q. What was it he did lament them for?

A. Their subversion and overthrow.

Q. By whom was their overthrow contrived?

A. By the Babylonians their cruel enemies.

Q. In what manner?

A. First, they were besieged, then suffered famine, inso much that they died in the streets, and the mothers devoured their own children, chapter 1. 11. and 2. 12. Of Princes they became tributaries, chapter 1. 1. their joy was turned to tears, chapter 1. 2. their freedom to captivity, verse 3. their gorgeous buildings to a deformed heap, verse 6. their friends forsook them, verse 7. their enemies laugh at them, verse 7. their valiant men were trodden down: their young men slain: their virgins deflowered, ver. 13. And which was the grief of all griefs, their God had forsaken them: for when they stretched forth their hands, there was none to comfort them, chap. 1. 16. 17.

Q. What may this serve for?

A. To admonish all cities of the world, be they never so famous, never so rich, never so mightie, to beware how they provoke Gods wrath against them through their intollerable impietie.

Q. What were their intollerable sinnes?

A. Their despising the counsell of the Prophets: their revolting from the truth to embrace falsehood and vanity: and their abusing the long sufferance of the Lord.

Quest. Did the Lord forewarn them of this desolation?

A. Yes, many hundred yeares before it came, even from the time of Moses, and so from age to age, untill the very houre of their captivity, as appears, Deut. 28. 64. 65. 66.

Q. In this extremity what refuge doth the Prophet shew them?

A. The holy Mount of the God of Mercy.

Q. How must they reach unto that Mount?

A. With the arms of repentance and patience: with repentance, in confessing their sinnes, and being sorry for the same: and with patience, in humbly attending the houre of their deliverance.

Q. Was this all the Prophet did for them?

A. No: like an holy and vertuous Pastour, he joyned by fervent prayer with them, that it would please the Lord to shorten their dayes of wretchednesse, chap. 5.

EZEKIEL.

CHAP. I. to 10.

Question.

By whom was Ezekiel called to prophesy?

A. By God.

Q. Where?

A. In Chaldea.

Q. At what time?

A. When Jehoiakim king of Judah, his mother and many others, lived in captivity under Nebuchadnezzar, chap. 1. 2. 3.

Q. To what end?

A. To assure them though they had yielded themselves prisoners to the King of Babylon, and had lived in servitude to him five years, yet the Lord would remember his promise, and bring them home again.

Q. Did they distrust him?

A. Yes, and began to murmur.

Q. The Lord inspired Ezekiel to speak unto them for their comfort, chap. 2. 2.

A. True.

Q. What gather we from thence?

A. Gods great mercy, and their weakness of faith.

Q. Did not Ezekiel prophesy before?

A. Yes: and by the counsel of him and Jeremy, Jehoiakim did voluntarily submit to the King of Babel: and therefore to excuse the Prophet, God gives him a new kind of prophesy.

Q. After what sort?

A. A hand appears, and delivers him a Book.

Q. What was written in the Book?

A. Woe and lamentation, chap. 2. 10.

Q. What was he bid to do with the Book?

A. Eat it: that is, imprint the words thereof in his heart.

Q. Are none fit to be Gods messengers, but such as receive his word into their hearts?

A. No, and meditate thereon, which is called eating.

Q. How was the taste of it in Ezekiels mouth?

A. As sweet as honey, chap. 3.

Q. Did the people regard his message?

A. As they do now-a-days Gods Preachers, very slightly.

Q. Was he discomfited thereby?

A. No, God emboldned him, and gave him a fort-head as hard as Adamant, to out-face their rebellion, chap. 3. 9.

Q. What if he had been discouraged, and given way to their sinne?

A. Then the people dying in their sinnes, their blood should have been required at his hands, chap. 3. 18.

Q. Who may take heed by this lesson?

A. All idle and illiterate Ministers.

Q. But he teaching them, and they not repenting, how then?

A. Their blood shall be upon their own heads, chap. 3. 18. 19.

Q. How did Ezekiel prophesy the destruction of Jerusalem?

A. By the parable of his hair, the one part whereof they should burn, the other cut with a sword, and scatter the third in the wind, ch. 5. 2.

Q. What did this signify?

A. The one part of the people should die through famine: the second be slain: and the third led into captivity, chap. 5. 12.

Q. Yea, all this while is threatening: how doth the Prophet comfort them?

A. By shewing that a remnant should be saved, and they should be displeased at their sinnes, and find mercy, chap. 6. 8.

How did God deliver that remnant in time of vengeance?

A. By setting a mark upon them, whereby they are known, as he doth upon all his elect, chapter 9.

Q. Reverse the Prophets words of their deliverance?

A. As sure as I live (saith the Lord) I will bring you from the people, and will gather you out of the countries, wherein you are scattered, with a mighty hand, and with a stretched out arm, and in my wrath poured out, chap. 20. 33. 34.

CHAP. 10. to 20.

Question.

After Jehoiakim and the rest were led into captivity, those that remained still in Judea, how did they live?

A. Like murderers and idolaters, chap. 11. 6.

Q. Who misled them?

A. Jazaniah the son of Zur, and Pelatiah the son of Benajah.

Q. What did they boast of?

A. That God had utterly forsaken those that were in captivity, and given the Land unto them in possession, chap. 1. 15.

Q. How was that reproach punished?

A. Pelatiah, one of their chief Princes, was struck with sudden death, chap. 11. 13.

Q. What may we learn by that example?

A. That it is dangerous to misjudge of Gods secret judgements.

Q. What doth Ezekiel say against false Prophets?

A. That they should be consumed in the midst of their vanities, chap. 13. 14.

Q. How did the false Prophets seduce the people?

A. By sowing pillowes under their elbowes, and covering their heads with vails, dawning up their building with untempered mortar.

Q. What is the meaning of that?

A. They flattered them with security, and blinded their eyes with false delusions, ch. 13. 18.

Q. Why doth God send false Prophets and unlearned Preachers amongst his people?

A. For their ingratitude; because they do not hearken unto the true Prophets and Preachers when they have them: a fault to be much feared in England at this time.

Q. How speed the people that hearken unto those lying Prophets?

A. They shall be cut off with the Prophets: The punishment of that Prophet shall be as the punishment of him that seeketh unto him, chapter 14. 10.

Q. In the time of Gods wrath may the wicked presume of safety, for being in company with the godly?

A. No.

Q. Your proof?

D 4

A. If

A. If (saith the Lord by Juda) I send my sword through this Land, and say unto it, Destroy both man and beast in it: though Noah, Daniel, and Job were in the midst of it, they should deliver neither son nor daughter, but their own souls, by their righteousness, ch. 14. 17. 18.

Q. How doth Gods oftentimes punish us for sinne?

A. Even by the same means by which we made our selves to sinne: as violence with violence: lust with lust: and as he did with the Israelites, which caused the Egyptians, Assyrians and Chaldeans to punish them for idolatry, amongst whom they had learned idolatry, chap. 16. 37. 19.

Q. Will God punish one for the sinne of another?

A. No, every soul that sinneth shall suffer: the sonne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne: but the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon himself, chap. 18. 20.

Q. How is it said then, that God will punish the sin of the fathers upon the children, to the third and fourth generation?

A. That is meant, if the children continue in the finnes of their fathers: or in some temporall punishment: such as are losses of goods, which their fathers got by unlawful means.

Q. What are unfruitfull Christians like to?

A. To Vine-branches, which having lost their fruit, are utterly unfit for any thing but the fire.

Q. How doth God find men before he chooseth them?

A. In their corrupt nature, like a wretched infant, polluted in their blood, unable to help themselves.

Quest. What doth God do to them to make them live?

A. He, whose word is his deed, saith to them in this their wretched estate, Live, chap. 16. 6.

Q. If the righteous man become wicked, what is his reward?

A. Condemnation.

Q. If the wicked forsake his wickedness, and live uprightly, what is his reward?

A. Forgiveness, chapter 18. 26. 27.

CHAP. 21. to 37.

Question.

What finnes beside Idolatry, hastened the destruction of Jerusalem?

A. Murdering the Prophets, oppressing the strangers, neglecting the fatherlesse and widow, profaning the Sabbath, sowing dissention, committing of incest, taking of bribes, usury, and extortion, ch. 22. 7. 8. 9. 10. 11. 12.

Q. Do all these finnes live at this day?

A. Yea, in as rank manner as they did then.

Q. What is shown to be feared?

A. Left we shall be punished as they were.

Q. You spoke before of the Parable of the hair, whereby Ezekiel shewed the manner of Jerusalems overthrow: show me by how many finnes and Parables he taught?

A. By fifteen; whereof one being past before, there remains fourteen unspoken of.

Q. Rehearse them in order: what is the first?

A. The parable of the six men, that came with

swords, and one in white cloathing, with penne and dinke in his hand, chap. 9.

Q. What doth that signifie?

A. The fierce Souldiers that should enter into Jerusalem: and by him in white, the mercy of the Lord to mark such as should be saved.

Q. What is the second?

A. The vision of the man in white, that tooke burning coals from the Altar, and scattered them abroad, chap. 10.

Q. What doth that signifie?

A. The burning of the Citie of Jerusalem.

Q. What is the third?

A. The Parable of Ezekiels carrying forth of his stuffe out of the City by night, chap. 11.

Q. What doth that signifie?

A. That even so the Israelites should be led with their burthens into captivity.

Q. What is the fourth?

A. Of eating bread with trembling, and drinking water with blood, ch. 12.

Q. What is signified by that?

A. The torments of mind, and affliction of body that should accompany the Israelites.

Q. What is the fifth?

A. Setting up a wall, and dawbing it with untempered mortar, chap. 12.

Q. What doth that signifie?

A. The false doctrine of the Prophets, when one did tell a ly, another would maintain it.

Q. What is the sixth?

A. The Parable of the Vine without fruit, chapter 15.

Q. What doth that signifie?

A. That if Jerusalem, which was the congregation that God had taught, did not bring forth fruit of good living, according to his doctrine, like the barren Vine it should be thrown into the fire.

Q. What is the seventh?

A. The two Eagles, chap. 17.

Q. What doth that signifie?

A. The two Kings of Egypt and Babylon, ordained for the scourge of Jerusalem.

Q. What is the eighth?

A. The Parable of the Lion and Lions whelps, that were given to raven and devoure, and at last were taken in trails, 19.

Q. What doth that signifie?

A. By the Lion is signified Jehoshaz, and by the whelps his two sonnes, Jehoakim and Jehoakim, which devoured the blood of the Prophets, and at last were all three taken in the snares of the kings of Egypt and Babylon.

Q. What is the ninth?

A. The parable of the Forrest, consumed with fire.

Q. What doth that signifie?

A. Jerusalem compared to a Forrest, should be consumed with fire, chap. 22.

Q. What is the tenth?

A. The parable of the two sisters, Aholah and Aholibah, which were proud, lascivious, and incontinent.

Q. What doth that signifie?

A. The Kingdomes of Juda and Israel, which became Idolaters both; and therefore are compared to unchaste women, that forsake their husbands to follow strangers, chap. 23.

Q. What is the eleventh?

A. The

A. The parable of the bad shepherds, that fed and clothed themselves of their flocks, yet neglected the care of them, suffering them to be scattered and devoured.

Q. What doth that signify?

A. Carelesse Magistrates, that being set to rule and govern the people (so they may live at ease) care not what becometh of their charge, but use them with all tyranny and cruelty, chapter 34.

Q. What is pronounced against such Magistrates?

A. The Lord will rise up against them, and require the blood of the people at their hands.

Q. What is the twelfth?

A. That of the field of dead bones, whereunto Ezekiel was brought by the Spirit of God, ch 37.

Q. What doth that signify?

A. That as God in the sight of Ezekiel did gather the dead bones together, clothed them with sinews and flesh, and breathed life into them, raising them in the perfect shapes of men, as they had lived before: so sure it was, and much more certain, that he was able to bring back his children from captivity.

Q. Of what is that a signe unto us also?

A. Of the resurrection of our bodies after death.

Q. What is the thirteenth?

A. The parable of the seething pot, wherein were divers joynts, which were taken out peccemeal, and the pot left empty, to melt upon the coales.

Q. What doth that signify?

A. The hot vengeance of God against Jerusalem the destroying of the people by little and little, and the trying of the remnant like metall in the fire.

Q. What is the fourteenth?

A. The parable of the death of Ezekiel's wife.

Q. What doth that signify?

A. That as God took from him her that was the pleasure of his eyes; so would he pollute his Sanctuary, that was the pride and pleasure of the Israelites, chap. 24.

Quest. Against what strange nations doth Ezekiel prophesie?

A. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Zidon, Egyptians, Assyrians, Gog and Magog; and in them, against all the enemies of Gods Church.

Quest. When did Ezekiel prophesie against these people?

A. Destruction.

Q. Why?

A. Because they rejoyced at the misery of his people, and were as pricking thorns to the house of Israel.

Q. How should they be destroyed?

A. In the same manner that they had destroyed the Jewes, and with more cruelty.

Q. By whom?

A. By the Babylonians.

Q. Of what comfort did Ezekiel prophesie, beside the return of the Jewes?

A. Of the coming of Christ, the true Shepherd, that should give his life for his sheep, chapter 34. 22.

Q. That, and all other blessings of God, why are they bestowed upon us?

A. Not for our deserts; but through the mercy of God, ch. 36. 22.

CHAP. 37. to 48.

Question:

What doth Ezekiel prophesie of in these last Chapters?

A. Of the edifying of the City and Temple of God, of the service and orderly government that should be amongst them, as had been before.

Q. What is meant by the waters, that Ezekiel saw issue from the Temple?

A. The graces that should be bestowed upon the Church under the Kingdom of Christ, ch. 47. 1.

Q. What is meant by the rising of the waters?

A. That Gods graces should increase, not decrease, chap. 42. 5.

Q. What by the multitude of trees that stood on the one side, and on the other of the waters?

A. The multitude of those that should be refreshed by the doctrine of Christ.

Q. What by the meeting of those severall waters in one Sea?

A. That all the world should be refreshed with the Gospel, and be as it were one Temple to the Lord.

Quest. What is meant by the wholsomnesse of the waters?

A. The purity and wholsomnesse of the Doctrine of the true Church.

Q. What by the fishers?

A. Gods preachers.

Q. What by the multitude of fishes?

A. The number of hearers.

Q. What by the marshes and miery places?

A. The wicked and reprobate.

Q. What of the fruitfulness of trees that grew on each side?

A. The prosperity of the faithfull.

DANIEL.

CHAP. 1. to 4.

Question.

When was Daniel called?

A. In the time that Ezekiel lived, and when the Jewes were captive in Babylon.

Q. Who was King of Babylon?

A. Nebuchadnezzar.

Q. Besides the people, what did Nebuchadnezzar bring with him from Jerusalem?

A. The vessels of the Temple of the Lord.

Q. What did he wish them?

A. Placed them in the Temple of his God, chapter 1. 2.

Q. How did Nebuchadnezzar dispose of the Jewes?

A. He commanded Ashpenaz the Master of the Eunuches, to call out of the Hebrewes sonnes certain that might be trained up to serve him, chapter 1. 3.

Q. What kinde of persons should those sonnes be?

A. Such as were noble, witty, and of comely stature.

Q. What should be done unto those young Gentlemen?

A. They should be instructed in the language and custome of the Chaldeans, chap 1. 4.

Q. To

Q To what purpose?

A. That so they might forget their own Country, and their Countries religion.

Q How long should they be trained on this fashion?

A. Three years, chap. 1. 5.

Q What allowance should they have?

A. Meat and drink from the Kings Table, chapter 1. 5.

Q Who were the chief amongst them?

A. Daniel, Sidrach, Meshach, and Abednego.

Q How did these like of the Kings allowance?

A. They would not eat of it.

Q Why?

A. Because they would not be defiled with the portion of the Kings meat which was given them, to make them forget their accustomed sobriety, chap. 1. 8.

Q What did the chief of the Eunuchs then?

A. He was afraid that they would not look so well as the rest of their brethren, and so the King would be incensed, chap. 1. 10.

Q But what did Daniel?

A. Intreated the Governour to trie them tenne dayes with pulse and water, and if at the tenne dayes end they looked not so well as their fellows, he should do with them as he thought good, chapter 1. 12.

Q Did their Governour give consent?

A. Yes.

Q And how were they at ten dayes end?

A. They were in better liking then all the rest that did eat of the portion of the Kings meat, chap. 1. 15.

Q What may we learn by that?

A. That with the blessing of God, the poore mans dish is as cherishing, as the rich gluttons delicates.

Q What gifts did God bestow upon these foure children?

A. The gifts of knowledge and understanding.

Q Besides those, what gave he to Daniel?

A. The gift of Prophecie, and to interpret dreams and visions, chap. 1. 17.

Q When they were brought before the King, how did he like of them?

A. He found them wiser then all his Enchanters and Astrologers, chap. 1. 20.

Q What did the King then?

A. Dreamed a dream, which he could not remember, chap. 2. 1.

Q Of whom did he aske counsel?

A. Of his Enchanters, chap. 2. 2.

Q Did they tell him what his dream was?

A. No, they could not, chap. 2. 10.

Q How did the King take it?

A. He commanded not onely they, but all the Wise men of Babel should be put to death, of which number was Daniel, Sidrach, Meshach, and Abednego, chap. 2. 12.

Q How did they escape?

A. Daniel intreated respite of the King, and he would tell him his dream, and the interpretation thereof.

Q Did the King give him respite?

A. He did, chap. 2. 16.

Q Whither went Daniel then?

A. To his other brethren, chap. 2. 17.

Q What to do?

A. To have them joyn in prayer with him to their God that it would please him to reveal

this mystery unto him, chapter 2. 18.

Q What success had they in their prayer?

A. God shewed Daniel the dream, and the interpretation thereof, chap. 2. 19.

Q What was the dream?

A. An Image, the head whereof was gold, the breast and armes silver, the belly and thighs brasie, the legs iron, and the feet part iron part clay.

How long did it seem to stand before the presence of the King?

A. Till a stone cut without hands, smote it in pieces, and scattered it like the chaffe of summer flowers.

Q What became of the stone?

A. It turned to a great mountain, and filled the whole earth, chap. 2. 31 to 35.

Q What was Daniels interpretation of the dream?

A. By gold, silver, brasie and iron, were meant the foure Monarchies of the world.

Q Which was iteased to gold?

A. The Babylonians.

Q Which to silver?

A. The Persians.

Q Which to brasie?

A. The Macedonians.

Q Which to iron and clay?

A. The Romans. And as these metallis did excell one another in goodnesse; so should the foure Ages: growing still worse and worse, till the coming of Christ.

Q What is meant by the stone?

A. The kingdom of Christ, that should come at the end of these; which should overthrow the last, and remain when all the rest were extinct.

Q How did the King reward Daniel for the interpreting of his dream?

A. Made him a great man, a chief Ruler over the Province of Babel.

Q In this prosperity did Daniel forget his brethren?

A. No, he made request to the King for them, and he advanced them likewise to great offices.

Q In what place?

A. In the Province of Babel, but Daniel sate as chief Judge in the Kings gate, chap. 2. 49.

Q What befell afterward?

A. The King set up an Image, and commanded it to be worshipped.

Q Where did he set it up?

A. In the plain of Dura.

Q What was the penalty of them that did not bow to this Image?

A. To be burnt in a fiery furnace.

Q To what end did the King ordein this ceremony?

A. Because he feared the Jewes (by their Religion) would have altered the state of his Commonwealth, and therefore he meant to bring all to one kind of Religion.

Q Who refused to worship this Image?

A. Sidrach, Meshach, and Abednego.

Q How were they dealt with?

A. Accused and brought before the King.

Q Why brought they not Daniel as well as them?

A. It seemed they were afraid to accuse him, by reason of his great favour and authority with the King.

Q What did the King to Sidrach, Meshach, and Abednego?

A. Threatened them first; but when they would not yield, he commanded them to be bound, and cast into the burning furnace.

Q What

Q Were they destroyed by the fire ?

A. No, their God in whom they trusted, sent an Angel unto them that preserved them, and burnt the Kings officers, chap. 3.

Q What did this to the King ?

A. Astonish him, so that he bad them come forth.

Q When they came forth, was any thing about them perished ?

A. Not so much as an hair of their heads, nay, their garments retained not so much as any sent of the fire, chap. 3. 27.

Q Why was this miracle done ?

A. As well to confirm the faith of his servants, as to make the King confesse the God of heaven to be of power above his Idols.

Q Did the King make any such confession ?

A. Yes, and ordained a law, that whosoever blasphemed the God of Sidrach, Meshach, and Abednego, should be torn in pieces, chap. 3. 29.

CHAP. 4. to 8.

Question.

D Did the King dream again after this ?

A. He did.

Q What was his latter dream ?

A. A tree in the midst of the earth, tall and spreading, so that the Fowls of the aire did build in it, the beasts of the field were covered with the shadow, and all flesh fed of the fruit thereof. Then he beheld a Watch-man and an Angel descending from heaven, that said, Cut down the tree, break his branches, shake off his leaves, and scatter his fruit, that the beasts may flee from under it, and the birds from off the branches: Nevertheless, leave the stump of the root in the earth, and bind it with a band of Iron amongst the grass, and let it be wet with the dew of heaven, and let his heart be changed from man to beast, and let his portion be amongst the beasts of the field, till seven times be past over him, chap. 4. 8. to 13.

Q What was Daniels interpretation ?

A. That the tree did represent the Kings person: the height, breadth, and fruitfulness thereof, his magnificence and pomp: the cutting of it down, his deposition to live amongst the beasts of the field for seven years, till he did confesse the most high to bear rule over the Kingdoms of men, and to dispose of them according as he pleased.

Q What are we to believe of the Kings being driven out among the beasts ?

A. Not that he was truly changed into a beast but that his reason being taken from him, he was deprived of his Kingdom, and lived seven years among beasts.

Why did God send this vision to the King ?

A. To admonish him of his intolerable pride, and blasphemy.

Q Was he converted at the interpretation thereof ?

A. No, but continued still in his pride, till God drove him from his Kingdom.

Q When was he restored ?

A. At the end of seven years, when he confessed his sinne, and glorified God.

Q What became of him afterward ?

A. His kingdom was augmented, and he died in peace, ch. 4. 31.

Q Who succeeded him ?

A. Evil Merodach, and then Belshazzar.

Q What did Belshazzar do ?

A. Made a feast to a thousand Princes, and drank wine.

Q At what time ?

A. Even when Darius had besieged the City.

Q What plate had he to drink in ?

The holy vessels of the Lord, which Nebuchadnezzar brought from Jerusalem.

Q Who drank in them ?

A. He, his Princes, Wives and Concubines.

Q Was God displeased therewith ?

A. Yes.

Q How did he shew his displeasure ?

A. By a hand-writing upon the wall.

Q What was the writing ?

A. God hath numbered thy kingdom and hath finished it.

Thou art weighed in the ballance, and found too light.

Thy kingdom is divided to the Medes and Persians.

Q Who read it ?

A. Daniel.

Q What was his reward ?

A. A purple robe, a chain of gold, and to be made the third Ruler in the kingdom, ch. 5.

Q How long lived Belshazzar after this ?

A. He was slain that night.

Q Who succeeded him ?

A. Darius.

Q How old was he when he took the kingdom ?

A. Threescore and two years old, ch. 5. 31.

Q What favour found Daniel with Darius ?

A. He made him one of the three that commanded an hundred and twenty Governours, which were set over the whole kingdom of Babylon, chap. 6. 2.

Q How did his fellow officers take it, that he being a stranger, should be equal with them in authority ?

A. Envied him.

Q Was that all ?

A. No, they laid a snare to entrap his life.

Q How was that ?

A. They caused the King to make a Decree, and seal it, that whosoever did preferre any petition either to God or man, for thirty dayes (but to the King) should be cast into the Lions den.

Q How did they know this would entrap Daniel ?

A. Because they knew that he was religious, and thrice every day used to pray unto his God.

Q Did Daniel for this Decree refrain from prayer ?

A. No.

Q Why ?

A. Because he knew it was better to disobey man than God.

Q Where did his enemies spie him at prayer ?

A. In the window of his house, which opened toward Jerusalem.

Q Did they straightway attach him ?

A. No, they told the King first.

Q How did he take it ?

A. He was much grieved for Daniel.

Q He might then have pardoned him ?

A. He

A. He could not, because of the Law.

Q. How then?

A. Daniel was attached, and thrown into the Lions den, and a stone put upon the mouth of the Cave.

Q. Where was the King at that time?

A. In presence, and sealed the stone with his Signet, that the Law might be thoroughly executed.

Q. What said the King to Daniel when he was let down?

A. He comforted him.

Q. How?

A. In these words, Thy God whom thou always serve, even he will deliver thee.

Q. Whither went the King then?

A. To his Palace.

Q. How did he rest all night?

A. He could not sleep, ch. 6. 18.

Q. What did he do in the morning?

A. Rose early, and came to the Cave.

Q. What said he when he came thither?

A. Cried aloud, and asked Daniel if his God had delivered him.

Q. What answered Daniel?

A. That God had sent an Angel, and stopt the mouths of the Lions, chap. 6. 22.

Q. What Daniel then taken up?

A. Presently, and his accusers, their wives and children cast down in his stead.

Q. How did the Lions use them?

A. Tore them in pieces.

Q. What did this miracle work in Darius?

A. Two things; great joy, and a publication of a Decree.

Q. What was the Decree?

A. That all Nations should tremble and feare before the God of Daniel.

Q. What was the first vision that Daniel saw?

A. The vision of the four beasts.

Q. What is understood by that?

A. The four Monarchies before spoken of.

Q. Of the four, which was the worst?

A. The Romane Monarchie.

Q. Why?

A. Because in it sprang up the most persecutors of the Church of God, chap. 7. 25.

CHAP. 8. to 12.

Question.

What was Daniels second vision?

A. The Ramme with two horns, and the Goat with one.

Q. What is understood by the Ram with two horns?

A. Darius and his two Kingdoms of the Medes and Persians.

Q. What understand you by the Goat with one horn?

A. Alexander, sole King of Macedonia, that slue Darius, and became Monarch of the world.

Q. Who succeeded Alexander?

A. The Empire was divided into four parts, by four of his Princes: whereof Cassander had Macedonia; Seleucus, Syria; Antigonus, Asia the lesse; and Ptolomeus, Egypt.

Q. Who succeeded Seleucus?

A. His sonne Antiochus.

Q. What was he?

A. A great persecutour of the Church, ch. 8. 12.

Q. How was he put down?

A. By the hand of God.

Q. Did Daniel see the end of their captivity?

A. Yes, and was told in a vision, how many yeares it should be from the building of the Temple, to the coming of Christ.

Q. How many yeares should that be?

A. Four hundred thirty four yeares.

HOSEA.

CHAP. 1. to 6.

Question.

When did Hosea prophesie?

A. In the dayes of Uziah, Jotham, Ahaz, and Ezekiah Kings of Juda, and in the dayes of Jeroboam King of Israel, chap. 1. 1.

Q. How long did he prophesie?

A. Seventeen yeares.

Q. Wherein stood his doctrine?

A. In alluring and deterring.

Q. How did he allure the people?

A. By the sweetnesse of Gods promise.

Q. What to do?

A. To obey and love him.

Q. How did he deterre them?

A. By threatning Gods plagues to fall upon them.

Q. For what?

A. For their vicious and wicked living.

Q. Was Idolatry used in those dayes?

A. Very much.

Q. Where?

A. In the Synagogue, and other places.

Q. What doth the Prophet call the Synagogue?

A. Diblaim, that is, Rottenesse.

Q. What doth he call the people?

A. Gomor, that is, Corruption, the daughter of Rottenesse.

Q. Why doth he use those termes?

A. To shew the filthinesse of their idolatry, chap. 1.

Q. What is the fruit of that corruption?

A. Lo-ammi, that is, not my people.

Q. What is understood by that?

A. That so long as we delight in sinne, we are not Gods people.

Q. What is the fruit of sinne?

A. Destruction.

Q. What confess destruction?

A. Want of knowledge, chap. 4. 6.

Q. How cometh want of knowledge?

A. By neglecting Gods Word.

Q. What do we fall into for want of knowledge?

A. Into all manner of sinnes, as swearing, lying, killing, stealing and whoring, ch. 4. 2. 3.

Q. What is requisite for the preventing of these evils?

A. Instruction.

Q. From whom?

A. From the learned.

Q. What will the Lord do to the Minister that is not able to instruct?

A. Cast him off.

Q. What is to the people, that being instructed, do not follow that?

A. The same, chapter 4. 6.

Question.

What is the fruit of affliction?

A. It causeth us to seek to God, as the wounded to the Physician.

Q. Will God be ready to receive us?

A. Yes, and to heal us, as he did hurt us.

Q. How must we come unto the Lord?

A. With obedience in heart towards him, and love towards our neighbour, chap. 6. 6.

Q. How will he intertain us?

A. He will be our God, and we shall be his people, chap. 2. 23. He will be joyed unto us as the Bridegroom to his Bride, never to be separated, chap. 2. 10.

Q. But if we keep aloof, and come not as him what will he do?

A. He will forsake us, as we forsake him.

Q. Of what continuance are the afflictions of his people?

A. Of but a moment, of a very short stay.

Q. Give a proof?

A. After two dayes he will revive us, in the third he will raise us up, chap. 6. 2.

Q. To what is the righteousness of man compared?

A. To a morning cloud, which is straight dispersed; and to early dew, which soon dries up.

Q. For what doth the Prophet complain against the King?

A. For surfeiting and excess, chap. 7. 4.

Q. For what against the people?

A. For flattering the king in his wickedness, c. 7. 1

Q. For what else?

A. When they cried, they did not cry to him, chap. 7. 4. When they sought help, it was at the hands of men, ch. 7. 11.

Q. How doth God deal with us, when we fly from him to the help of men?

A. Spreads a net before our feet, and entangles us in our own devices, ch. 7. 12.

Q. Whither did Israel fly for help?

A. To Egypt.

Q. What found they there?

A. Nettles in their pleasant places, and thorns in their Tabernacles, chap. 9. 6.

Q. How were they plagued at home?

A. With famine and slaughter.

Q. With famine how?

A. The flower and the wine presse did not feed them, and the new wine tailed them, ch. 9. 2.

Q. With slaughter how?

A. Ephraim (saith the Lord) shall bring forth his children to the murderer, ch. 9. 13. & 14. 1.

Q. Was this the last of their punishments?

A. No, Samaria the chief City of Israel, was destroyed as the fume upon the waters, chap. 10. 7. and the rest of the Cities the sword fell upon, and devoured them, ch. 11. 6.

Q. What became of the people that survived?

A. They were led captive into Assyria, ch. 11. 5.

Q. How doth God expresse the vengeance of his judgments against the wicked?

A. In comparing himself to a whirl wind, them he chaffe: himself to a Lion, and them to his prey, whom he will scatter and devour, chap. 13. 3. 7.

Q. How doth he expresse his favour to the godly?

A. He will say to death, I will be thy death;

and to the grave, I will be thy destruction for their deliverance, ch. 13. 14.

Q. How do the wicked measure the favour of God?

A. By outward prosperity, ch. 12. 8.

Q. How do the godly measure the favour of God?

A. By inward graces.

Q. How might Samaria, and the whole Kingdome of Israel have avoided their ruine?

A. By hearkning to the Prophet, that told them of it long before.

Q. Are not we admonished in the like manner in these dayes?

A. Yes.

Q. By whom?

A. By Gods Preachers.

Q. What must we learn?

A. By the harmes that fell to Israel, to avoid the like threatened to us, if we forsake not our wickedness.

JOEL.

Question.

What doth Joel teach?

A. Repentance.

Q. How?

A. By telling Judah of her great plague that was fallen upon them for their sinne.

Q. What was the plague?

A. Famine

Q. In what manner?

A. Their corn and fruit-trees were destroyed.

Q. How?

A. By Caterpillars, and other cankerous worms, chap. 1. 4.

Q. What was the efficient cause of this plague?

A. Drunkenness and surfeiting, chap. 1. 5.

Q. What was the effect?

A. Men howled, and cattell pined, ch. 1. 10. 12.

Q. What is the means to avoid such & the like plagues?

A. Repentance and prayer, ch. 1. 14.

Q. But Judah, not reformed by this plague, what other doth Joel prophesie shall fall upon them?

A. The sword.

Q. By whose practise?

A. The King of the Assyrians.

Q. What kind of fellow doth he describe him to be?

A. One, before whose face should stand terror, and behinde his back destruction, ch. 2. 3. 6.

Q. How doth he teach them to avoid this plague?

A. By repentance likewise and prayer.

Q. What doth the Lord promise, if we do repent?

A. For scarcity, abundance: I will send you corn, and wine, and oyl, (saith the Lord) and you shall be satisfied, ch. 2. 19. And for warre, peace. I will remove far from you your enemies, chap. 2. 20.

Q. What doth he promise beside?

A. Increase of spirituall grace, and the confusion of them that were their enemies, ch. 3. 17. 18.

A M O S.

Question.

Of what birth was Amos?

A. A poore Heardsmans sonne.

Q. Where was he born?

A. At Tecoa, a poore Town, six miles from Jerusalem.

Q. In

Q In whose dayes did he prophesse?

A. In the dayes of Uzziah King of Juda, and Jeroboam King of Israel.

Q How doth he procure authority to his doctrine, considering he was of so base a parentage?

A. By saying that his words, are the words of God, chap. 3. 3.

Q Against whom doth he first prophesse?

A. Against Damascus, the Philistines, Tyre, the Idumeans, Ammonites and Moabites.

Q What was his purpose in that?

A. To shew, if God punished the sinnes of such as had scarce any knowledge of him, much more would he afflict the Jewes, whom he had from age to age nursed up in his discipline.

Q Against whom doth he next prophesse?

A. Against the kingdomes of Israel and Juda: *Q What sinnes of theirs doth he find out?*

A. Cruelty, presumption, security, and lack of pity, hoarding up of corne, and covetousness.

Q How were they cruel?

A. They turned judgement into wormwood, that is, instead of equity they executed oppression, chap. 5. 7.

Q What was their punishment for that sinne?

A. They should build houses, and not dwell in them, and plant vineyards, and not eat the grapes thereof, chap. 5. 11.

Q Why?

A. Because the foundation was laid by the ruine of the poore.

How were they presumptuous?

A. Notwithstanding Gods threatnings, they still thought themselves innocent.

Q How doth he reprove that sinne?

A. By asking a question.

Q What is the question?

A. Can a Trumpet be blowne in the City, and the people not be afraid? That is, Can God by his Prophets cry out against sinne, and the people think there is no sinne? chap. 3. 6.

How were they secure?

A. They strecht themselves upon beds of Ivory, ate the Lambes of the flock, had Musick, drunk wine in bowles, but no man pitied the poore, chap. 6. 4. 5. 7.

Q What is the punishment of such people?

A. Their feasts shall be turned to mourning, their songs to lamentation, and their ease to unrest, chap. 8. 10. 12.

Q How were they covetous?

A. They swallowed up the poore, chap. 8. 4.

Q How was that?

A. By hoarding up things necessary for food and clothing, and so procuring a dearth, that they might sell deare even the very refuse of their merchandize, and make their great measure small, and their weight little, chap. 8. 5. 6.

Q What hath the Lord sworn he will do to such people?

A. He hath sworn by the excellency of Jacob that he will never forget any of their works, chap. 8. 7. Though they digge into hell, thence he will fetch them; though they climb up to heaven, from thence he will bring them: though they sinke into the bosome of the sea, there he will command the Serpent to bite them; and though they go into captivity, he will follow them with the sword, and set his face against them, there shall be no way for them to escape, chap. 9. 2. 3. 4.

OBADIAH.

Question.

What sinne doth Obadiah complain of?

A. The lack of charity.

Q In whom?

A. In brother toward brother.

Q Who were they?

A. The Edomites against the Israelites?

Q How were they brothers?

A. The Edomites came of Esau, and the Israelites of Jacob.

Q What wrong did the Edomites do to the Israelites?

A. Joyned with their enemies, rejoiced at their destruction, and help to beare away the spoil, chapter 1. 11. 12. 13.

Q How did God punish them?

A. He made the house of Jacob a fire, and the house of Joseph a flame, and set the Edomites between them, as stubble to be devoured, chap. 1. 18.

JONAH.

Question.

Whither was Jonah sent?

A. To Niniveh the chief City of the Assyrians.

Q What to do?

A. To preach.

Q Did he obey the commandments of God?

A. No, he broke it.

Q How?

A. He went another way.

Q Whither?

A. To Tarshish.

Q What moved him so to do?

A. His own reason.

Q Why?

A. Because he thought, if the Jewes repented not by his doctrine, much lesse would the heathen.

Q How did he for a passage?

A. Hired a ship, and paid his fair.

Q When he was at sea, what happened?

A. A tempest.

Q Who caused that tempest?

A. God.

Q To what end?

A. To check the disobedience of Jonah.

Q What did he during that tempest?

A. Sleep.

Q What did the mariners?

A. Studied to find the cause of this disturbance.

A. After what manner?

A. By casting lots.

Q To whom fell the lot?

A. To Jonah.

Q What did the mariners with Jonah?

A. Threw him into the sea.

Q By whose counsel was Jonah cast into the sea?

A. By his own.

Q Why did he counsel against himself?

A. His conscience drew from him, both his sin, and the punishment due to it.

Q What he drowned?

A. No.

A.No, though his sinne deserved it, yet God preserved him.

Q How?

A.He sent a Whale that swallowed him.

Q What followed?

A.The tempest ceased, and the mariners glorified God.

Q But what did Jonah, being in the fishes belly?

A. Thought upon his sinne, and cried unto the Lord.

Q How did the Lord deliver him?

A. Caused the Fish to cast him up upon dry land.

Q What may we learn from hence?

A. Not to despair of succour, being overwhelmed in the waves, both of sinne and punishment.

How long had he been in the fishes belly?

A. Three dayes and three nights.

Q And what followed then?

A. The Lord spake to Jonah the second time, and bade him arise and go to Niniveh, and preach repentance.

Q Did he now obey?

A. Yes, and cried in the streets: Yet fourty dayes and Niniveh shall be overthrowen.

Q How did the people entertain his doctrine?

A. With fear and trembling.

Q What did they?

A. Proclaimed a Fast, from the greatest to the smallest: the King himself rose from his throne, cast off his robes, and put on sack-cloth, commanding all his subjects to do the like, and that neither man nor beast should taste food, till they had cried to the Lord for mercy.

Q When the Lord saw their repentance what did he?

A. Turned away his wrath, and saved their city.

Q How did Jonah take their deliverance?

A. He was angry.

Q Why?

A. Because being a Prophet, he would be found false of his word; and therefore began to upbraid God.

Q In what manner?

A. O Lord (said he) was not this my saying, when I was yet in my country, that thou art a gracious God, mercifull, and slow to anger, and repentest thee of evil: for which cause I fled to Tarsish? Therefore I beseech thee take my life rather then let me live in infamy.

Q Whither went he then?

A. Out of the city, to see if after fourty dayes the Lord would destroy the citie.

Q On which side of the citie saw he?

A. On the East side.

Q How was he covered?

A. He built him a booth.

Q What did God cause to grow over him to shadow him?

A. A. Gourd.

Q What became of the Gourd?

A. The next morning a worm struk it, and it withered.

Q Did Jonah suffer any inconvenience by this?

A. The Eastern wind and Sunne beams beat upon Jonahs head, and made him faint, so that he was grieved for the losse of the Gourd.

Q What said the Lord to him then?

A. Hast thou pity (said he) on the Gourd, for which thou hast not laboured, nor made it grow, which came up in a night, and perished in a night

and wouldst thou not have me pity Niniveh, wherein there are six score thousand persons, that cannot discern the right hand from the left, and also much cattell.

Q What learn we by this?

A. That we must not measure the providence and mercy of God, after the square of our humane affection.

Q What was the final cause of sending Jonah to Niniveh?

A. By the sudden repentance of these heathen people to reprove the obduracy and hardness of heart of his own children, that many years were caused upon.

MICAH.

Question.

What did Micah prophesie of?

A. Of the birth of Christ, chap. 5. 2. Of his Kingdom, verse 4. Of his victory, verse 8. Of the glory and peace of the Church, chap. 4. 1. 2. 3. and her triumph both over her enemies and afflictions, chapter 7. 8.

Q In how many things consists the duty of a Christian?

A. In two: Holiness to God, and righteousness to our brethren.

Q Will not one of these serve God?

A. It will not: our service of God is abominable, without righteousness to man, ch. 6. 8. 10. 11.

Q What sinnes doth Micah reprove?

A. The contempt of Gods word.

Q How did the Jewes contemne the word?

A. In forbidding the Prophets to prophesie.

Q What persons did he reprove?

A. The Princes.

Q For what did he reprove them?

A. For selling justice for money, and eating the flesh of the people, slaying off their skins, breaking their bones, and chopping their flesh to pieces, chap. 3. 1. 3.

Q What is understood by that?

A. Their pilling and polling the Commonwealth.

Q What else did he reprove?

A. The Priests for their covetousnesse, ch 3. 10.

Q And whom else?

A. The rich Merchant.

Q For what?

A. Because he is full of lies and deceit, ch. 6. 12.

Q What are the virtues here commended?

A. Silence and patience, chapter 7. 5. 9.

NAHUM.

Question.

What doth Nahum teach?

A. That it is dangerous to resolve to live in the fear of God, and fall from it again.

Q By what example?

A. By the example of the Ninivites.

Q Did they so?

A. They quickly forgot the preaching of Jonah, and the mercy was shewed them at that time, and returned

54 Habakkuk. Zephaniah. Haggai. Zacchariah.

returned again to their former iniquitie, for which Nahum prophesies their destruction.

Q. And were they then destroyed?

A. Yes.

Q. By whom?

A. By the Chaldeans.

HABAKKUK.

Question.

What did Habakkuk prophesie against?

A. The pride and tyranny of the Chaldeans, that were put up with their spoils and victories.

Q. What doth he compare the men of this world unto?

A. To fishes.

Q. What is his reason?

A. Because, as amongst fishes, the great devour the small, so it is amongst men, ch. 1. 13.

Q. How loathsome is tyranny and pride?

A. So loathsome that the very stones of the wall shall cry out against it, ch. 2. 11.

Q. What did he prophesie should be the end of the Chaldeans?

A. Ruine and destruction.

Q. By whom?

A. By the Medes and Persians, chap. 2. 8.

Q. How may a man prove the power of his faith?

A. If with the Prophet he can rejoice in the Lot, when the Figge tree doth not blossom, and when there is no fruit of the Vines, when the O-lives fail, and the fields yield no meat, when the Flocks are cut off, &c.

ZEPHANIAH.

Question.

When prophesied Zephaniah?

A. In the dayes of Josiah King of Juda.

Q. How did he servise the wicked?
A. By fore telling them of their utter destruction, and carrying into captivity.

Q. How did he comfort the godly?

A. By prophesying their return and happinesse, and the revenge God would take upon their enemies.

HAGGAI.

Question.

Which are the three last Prophets?

A. Haggai, Zachariah, Malachy.

Q. When were these sent?

A. After the seventy yeares of the captivity were expired.

Q. For what cause?

A. To comfort the people, and to encourage them to haste the building of the Temple.

Q. Were they slack in that business?

A. Yes, preferring their own private gain in roylty for wealth, and building themselves fair houses before the glory of God.

Q. What was the reason?

A. They had no reason at all, yet as corrupt

men, that never want polley to excuse their vile disposition, pretending the time was not yet come, chap. 1. 2.

Q. Who reproved them?

A. God first, and Haggai afterward.

Q. How did God reprove them?

A. By sending a famine amongst them.

Q. How did the Prophet reprove them?

A. By rebuking them in these words: Is it time for your selves to dwell in cieled houses, and not to build the house of the Lord.

Q. Were they upon this converted?

A. Yes.

Q. What was the signe of their repentance?

A. Feare before the Lord, chap. 1. 12.

Q. How did the Lord comfort them?

A. Sent his Spirit upon them, saying, Bring wood, and build this house, and I will be favourable unto it, chap. 1. 8.

Q. Who were the chief of the people in this work?

A. Zerubbabel the son of Shealtiel, and Jehoshua the son of Jehoadak, the high Priest.

Q. What was the promise of God unto them?

A. That although this house seemed nothing like so sumptuous and beautifull as that which Solomon built, yet if they would have patience, the time should come, that he would make it far more glorious.

Q. How is that to be understood?

A. Not of the materiall Temple, built with wood and stone; but of the spirituall, which should be erected by the coming of Christ, chapter. 2. 10.

Q. What saith the Lord here of their sacrifices?

A. That they were unclean.

Q. How?

A. Not in the things themselves, but because the persons that offered them were unclean.

Q. What learn we by that?

A. Neither to offer prayer nor thanksgiving to the Lord, but with a pure heart: for the intent of the heart, and not the word of the mouth justifieth.

ZACHARIAH.

Question.

Whose son was Zachariah?

A. The son of Barachiah.

Q. Why was he sent?

A. To instruct and comfort the people.

Q. How did he instruct them?

A. That they should avoid the wickednesse of their fathers.

Q. How did he comfort them?

A. By telling that God would be mercifull unto them, assist them in their work, chap. 1. 16.

Put back their enemies, chapter 1. 13. Fill them with all plenty of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midst thereof, chap. 2. 5. And that Zerubbabel as he had begun, so should he finish the Temple against all hinderances whatsoever, chap. 4. 9.

Q. If they did serve the Lord, upon whom would be turn their affliction?

A. Upon their enemies.

Q. How should their zeal to Gods service be manifested?

A. By

A. By their works, chapter 1. 3.
Q. What should be their best cloathing?
 A. Not silkes nor pretious stones, but righteousness through Christ, chap. 3. 4.

Q. What dish be prophetic of Christ?
 A. That he should be both King and Priest, by the crownes that were set upon the head of Joshua, chap. 6. 11.

Q. Why should those titles be attributed unto him?
 A. To signifie all power was given unto him both spirituall and temporall.

Q. In what sort was Christ promised to come?
 A. Humbly, and in great poverty, riding upon an Ass, chap. 9.

Q. And why?
 A. Because the Prophets had set forth his Kingdom without majestie and pomp: yet that his Dominion should stretch from Sea to Sea, chapter 9. 10.

Q. But wherein was this error?
 A. In their grosse and earthly imagination, having the eyes of their minds fixt upon the transitory pomp of this world, and not upon the true and spirituall glory of eternitie.

Q. After the Jewes return, and re-edifying of the Temple, were they at peace?

A. No, they had many afflictions and temptations for the trial of their patience, and approving of their faith: onely such as had believed, had the peace of conscience.

A. Against what sinnes did the Prophet proclaim judgement?

A. Against stealing and perjury.

Q. What is their punishment?
 A. A curse goeth forth against them, and they shall be cut off, ch. 5. 3.

Quest. What are we to understand by the woman in the Ephah?

A. Either the wickednesse of the Jewes should be restrained by enemies, or the cruelty of the enemies by God.

Q. What is the punishment of a foolish shepheard?
 A. His arme shall be dried up, and his eye darkned.

Q. What meaneth the Prophet by that?
 A. He shall have neither power, nor understanding to instruct the people.

MALACHY.

Question.

What was the first sinne Malachy reproveth?

A. Obstinat hypocrisie.

Q. Wherein?

A. In that the Jewes were manifest offenders, and yet seemed to iustifie themselves. chap. 1. 6.

Q. If we make God our Father, what doth he require of us?

A. Honour.

Q. If we make him our Lord, what?

A. Fear, chap. 1. 6.

Q. What is the second sinne Malachy reproveth?

A. Carelesnesse in the Priests, that thought any Sacrifice was sufficient, and did not examine whether it were according to the Law or not, chapter 1. 8.

Q. What was required in the Priest?

A. A care in his heart to serve God aright, and his lips to be a treasure of knowledge to instruct the people, ch. 2. 1. 7.

Q. What is the third sinne the Prophet reproveth?

A. Their marrying wives of an idolatrous generation.

Q. What is the punishment of that sinne?

A. The Lord will cut him off that doth so, chap. 2. 11. 12.

Q. What is the fourth sinne?

A. Breach of wedlock, ch. 2. 14.

Q. What is the fifth?

A. Their distrust, saying, it was in vain to serve God, seeing the proud prospered, and they were croit, chap. 3. 14. 15.

Q. From whence proceeded that sinne?

A. From want of patience, and submitting to Gods pleasure: for if they saw not Gods help ever present to defend them, they would straightway murmur, which was a signe also of ingratitude.

Q. How?

A. In that they forgot their former deliverance.

Q. What is the sixth sinne?

A. Sacriledge, robbing the Priests of tithes and offerings.

Q. How doth God take this?

A. As done to himself: Ye have robbed me.

Q. What is the punishment of this sinne?

A. A curse on the whole Nation.

Q. What is the reward of those that conscientiously pay this debt?

A. The windowes of heaven opened, and a blessing poured out, that there should not be roome enough to receive it, chap. 3. 10.

Q. Who should be the next prophet to succeed them?

A. John Baptist.

A. Wherein should his office consist?

A. In joyning the people together in one unity of Faith, and pronouncing Gods judgements against such as should refuse to receive Christ, chapter 4. 5.

Q. Who should be the last?

A. Christ Jesus, the true Son of Righteousnesse, whose comfortable beams of mercy shine upon our soules to eternall happinesse, Amen.

THE DOCTRINE OF THE NEW TESTAMENT.

John 15. 16.

Except we abide in Christ, we can do no good thing.

THE INDUCTION.

Question.



What doth the New Testament include?

A. The Gospel.

Q. What is the Gospel?

A. A message of glad tidings.

Q. What doth it principally contain?

A. The History of Christ.

Quest. Upon how many points stands the History of Christ?

A. Upon five.

Q. Which be they?

A. Upon his Birth, his Life, his Death, his Resurrection and Ascension.

Q. What doth his Birth teach us?

A. That he is the Day Starre of mercy risen to conduct us out of the darknesse of death, and to guide our feet in the way of peace, Luk. 1. 78.

Q. What doth his Life teach us?

A. All virtues requisite for a true Christian, he being the Way, the Truth, and the Life, John 14. 6.

Q. What doth his Death teach us?

A. That our debt is paid, and the rigour of the Law is satisfied, due to us for our sinne, wherein consisteth our Redemption, Mat. 20. 28. Galat. 4. 5. Heb. 6. 10.

Q. What doth his Resurrection teach us?

A. The conquest over Death, Sinne, and Hell, wherein standeth our Justification, Rom. 4. 25.

Q. What doth his Ascension teach us?

A. That our passage into Paradise is by him made open which before (through sinne) was shut up against us, to the intent that where he is, we may also be, John 14. 2. 3. & 12. 26.

Q. What doth Christ require of us for all these benefits?

A. Two things.

Q. Which be they?

A. Faith and Obedience.

Q. What is Faith?

A. An assured belief of all his words and deeds.

Q. What is obedience?

A. A constant endeavour to perform all that he hath commanded, Mat. 28. 20.

Q. How doth the Old and new Testament agree?

A. In this: that they both teach to know one God, embrace one Faith, and erect one Church.

Q. How do they differ?

A. Four manner of wayes.

Q. Which be they?

A. First touching their publication: Secondly, their effect and fruit: Thirdly, their ceremonies: And fourthly, their teachers.

Q. How do they differ touching their publication?

A. The Law was published with horrore, the Gospel with joy.

Q. How do they differ touching their fruit?

A. The fruit of the Law is death, Deut. 27. 26. The fruit of the Gospel life, John 17. 5.

Q. How touching their Ceremonies?

A. In the Law, their Altar was made of stones: In the Gospel, our Altar is Christ Jesus, Heb. 15. 10. In the Law, they did sacrifice Calves: in the Gospel, our sacrifice must be the Calves of our lips, Prayer and Thanksgiving, Hebr. 13. 15. In the Law, they did circuncise the fore-skinne: In the Gospel, we must circuncise and cut off the lewd affections of our hearts, Rom. 2. 29. In the Law, their Pascheover was a Lambe of the flock, Exod. 12. 4. In the Gospel, our Pascheover is the Lambe Christ Jesus, 1. Cor. 5. 7. In the Law, the Pascheover was but the shadow of the thing: In the Gospel, the Pascheover is the thing itself.

Q. How do they differ touching their Teachers?

A. The publisher of the Law was man, Moses: The publisher of the Gospel, God and man, Christ. The teachers of the Law fore-told the coming of Christ in the flesh, Ely 7. 14. The teachers of the Gospel fore-tell his coming in glory, Matth. 24. 30. 31. & 25. 31. The teachers of the Law led forth the children of God to Canaan, Jos. 12. 6. The teachers of the Gospel do direct them to heaven, Mar. 5. 3. 8. 10. They delivered them from the hands of humane tyrants, Exod. 12. 31. Judg. 16. 30. Christ in the Gospel sets us free from the hands of the spirituall tyrant the Devil, ch. 15. 54.

Q. How many are the writers of the Gospel?

A. Four.

Q. Which be they?

A. Matthew, Mark, Luke, and John.

Q. Is the subject of these holy Writers all one?

A. Yes.

Q. What method shall we then use to draw particular points of doctrine from each of them, and not iterate any thing?

A. Divide the whole History of Christ into four parts, and every part into four branches.

Q. Content. What are the foure branches I shall dispute with you upon, in the Gospel after Matthew?

A. These: Christ his Birth, his Persecution, Baptisme, and the election of his Apostles.

To

The Doctrine out of the Gospel after

St. MATTHEW.

Question.

What was Matthew by profession?

A. A Publican.

Q What were the Publicans?

A. Those kind of Jewes, which in the name of the Romans did gather up the taxes and tallages imposed upon the people.

Q How came he to be an Apostle?

A. Christ called him as he was sitting at the receipt of custome; who presently, notwithstanding the scandals & bad reports which the Jewes had given out of Christ, and that he himself was exceeding rich, left all, and followed him.

Q What doth Matthew first sit down?

A. The coming of Christ into the world.

Q How is that?

A. Two manner of wayes.

Q Which be they?

A. Once in the flesh, many times in the spirit.

Q How comes he in the spirit?

A. Two manner of wayes: by grace to inspire us: as when the Spirit of God fell upon the 70. Elders, Num. 11. 25. 26. And upon the Apostles, Acts 2. 3. 4. Or by faith, to assure, as Saint Paul saith: The same spirit beareth witness with our spirit, that we are the children of God, Rom. 8. 15. 16.

Q By what example do we learn the coming of Christ in the spirit?

A. By the example of Gods appearance to Elijah.

Q How was that?

A. First came a mighty wind, and tore the rocks, but God was not there: then rose an earth-quake, but God was not there: then came a fire, but God was not there: at last came a soft and still wind, and God was there, 1. King 10. 11. 12.

Q Doth Christs spirit after the same manner descend into us?

A. Yes.

Q How?

A. First, there comes the breath of his threatening voice, to break our stony hearts: then an earth-quake, that is, trembling at his judgements: thirdly, a fire, to try if we repent aright: last of all, a soft voyce of happy tidings, which is the Lambe Christ Jesus.

Q How was his coming in the flesh?

A. He was conceived of the holy Ghost, and born of the Virgin Mary, Mat. 1. 18.

Q Is this all the times he shall come in the flesh?

A. No, he shall come at the latter day.

Q In what manner?

A. With power and glory, Mat. 21. 30.

Q What is to do?

A. To judge the world with righteousness and the people with equite: that is, to give to every one according to their deeds, Mat. 16. 27.

Q Why did Christ take upon him our flesh?

A. To satisfy for our finnes.

Q How?

A. In suffering under the justice of God what we had deserved.

Q What was the first evil Christ suffered?

A. Persecution.

Q What?

A. As soon as he was born.

Q By whom?

A. By Herod King of the Jewes.

Q What learn we by this?

A. That a Christian life in this world from the day of our birth, to the houre of our death, is nothing but crosses and afflictions.

Q Why was Jerusalem troubled, when newes was brought of the birth of a new King, which was Christ, knowing they were weary of the government of Herod.

A. First, to flatter him, because they would seem to be affected as he was, for he was greatly troubled, Mat. 2. 3. And secondly; because there would arise a new occasion of boud. Ired, by the contention of these two Kings.

Quest What was the end of Herods malice towards Christ?

A. As it is of all persecutours of Gods people, his own ruine: for Christ was delivered from his rage, Mat. 2. 13.

Q Did his rage send?

A. No, when he saw himself mocked of the wise men, that promised to bring him word where Christ was, he most cruelly slaughtered all the young children of Bethlechem, and the coasts thereabouts, thinking so to be sure of his destruction, Mat. 2. 16.

Q What do we learn of that massacre of so many innocents, Christ only excepted?

A. That tyranny may destroy the body of Religion, but not the soul.

Q Was that no fault in the wise men so break promise with Herod?

A. No, it is lawfull to breake promise in any thing, wherein the honour and service of God may be hindred.

Q How was Christ preserved?

A. By flight into Egypt.

Q Why did Christ, being God, give place to the malice of Herod?

A. To shew, that it is lawfull for us to flye from persecution, and save our lives; so it may be done without scandall to the Gospel, Mat. 10. 14.

Q Why did he fly into Egypt, rather then into any other Countrey?

A. That the Scriptures might be fulfilled, according to the Prophet Hosea, Our of Egypt have I called my Sonne.

Q Wherein consisted the Jewes ingratitude?

A. In skoning the Prophets and men of God, which were sent unto them for their souls health, Mat. 23. 37.

Q How doth Christ prophesse their ingratitude should be punished?

A. By threatening unto them a spirituall and corporall plague.

Q What is their spirituall plague?

A. Famine of the Word, and scarcity of Teachers.

Q What was their corporall plague?

A. Ruine of their Citie, desolation of their Temple, and a generall dissipation or scattering of their whole Nation: at whose hands shall be required the blood of all the Saints from Abel to Zachariah the sonne of Berachiah, whom they slue between the Temple and the Altar.

Q How many were the benefits of God bestowed upon the Jewes?

A. Innumerable; but these especially: he saved

E 2

Noah

Noah from the flood, Abraham from the Chaldeans: he brought them afterward out of Egypt through the Red sea: he fed them in the wilderness with meat from Heaven, and water from the Rock: forty years space their garments never waxed old: he led them dry-shod over Jordan: he gave them possession of one and thirty Kingdomes: he instructed them in his true service: he built them a Temple: he supplied them daily with Prophets to be their guides: and finally, sent his onely begotten Sonne amongst them to be a Physician both of their bodies and souls, whom they most cruelly put to death.

Q. What did first make known the birth of Christ?

A. A Starre, Mat. 2. 2.

Q. How did that Starre differ from other Starres?

A. In three respects: First, as touching the place, being lower fixed then other Starres. Secondly, as touching the motion, moving directly forward, and not circularly. And thirdly, as touching the time, it shone as well by day as by night.

Q. To whom did this Starre appear?

A. To the Wife men of the East, to conduct them where Christ was born.

Q. What is signified by that Starre?

A. The Spirit of God, which must illuminate our hearts, or we shall never find the way to come unto Christ.

Q. When the Wise-men found Christ, what did they?

A. As all men must do, when they have once got the knowledge of him.

Q. What is that?

A. Acknowledge our love and service to him by our external oblations.

Q. What were their oblations?

A. Gold, Frankincence, and Myrrhe: Gold, as he was a King: Frankincence, as he was a Priest: and Myrrhe, as he was a Prophet, Mat. 7. 11.

Q. But instead of these three things, what do we Christians learn to offer unto him?

A. For Gold, purity of life: for Frankincence Prayer and Thanksgiving: and for Myrrhe, patience in adversity.

Quest. In the eleventh Chapter of this Gospel Christ saith, I thank thee Father, that thou hast hid the knowledge of thy will from the wise and prudent, and hast shewed it unto Babes: yet here he saith, the Wise-men came to worship him. What difference is there betwixt the Wise-men he speaketh of there, and these mentioned here?

A. By the Wise-men there he understandeth such as arrogantly depend upon their own knowledge, and measure all things by humane reason: By Wisemen in this place, he understands such Wise men, as in things that belong to the honour of God and our justification, reject the power and wisdom of man, and cleave onely to the grace of God through Christ, and the sincerity of his Word: In which sense they are also called Babes, Mat. 11. 25.

Q. In professing of Christ, what comfort have we?

A. A threefold comfort: First, we know he is our Lord, and can and will defend us from all our enemies, Mat. 28. 18. 20. Secondly, he is our Teacher, and will instruct us in all things necessary to salvation. And thirdly, our spirituall Physician that calls us unto him, to comfort and heal our afflicted consciences, Mat. 11. 28.

Q. Where is the end of the Old Testament, and beginning of the New?

A. In the Baptisme of Christ: for by that God doth as it were point unto us, and shew that he is the true Messias and Saviour.

Q. By what signe?

A. By the visible appearing of the holy Ghost, and the voice that was heard: This is my dearely beloved Sonne, in whom I am well pleased, Mat. 3. 17.

Q. How many things are required in Baptisme?

A. Three: the visible Element (which is Water) the Word, and a promise of Grace.

Q. What is the difference between the Baptisme of John, and the Baptisme of Christ?

A. John did baptize with Water to repentance; but Christ did baptize with Fire, that is by his holy Spirit, working in our hearts to the remission of finnes.

Quest. Why is John said to prepare the way of the Lord?

A. Because his Doctrine was repentance, and no man can come unto Christ, except he first confesse the damnable state he is in through sin, and be heartily sorry for the same, faithfully believing onely by the merits of Christ to be delivered from thence.

Q. Was our Saviour first circumcised, then baptized?

A. He was.

Q. For what reasons?

A. Circumcised he was for the fulfilling of the Law; baptized, for the establishing of the Gospel.

Q. Who did Christ first call to his service?

A. Poore Fishermen.

Q. What do we learn by their calling?

A. Two things.

Q. Which be they?

A. First, an example of Charity in Christ, that of his mere mercy and grace chose such poore and simple men to be the chief pastors and pillars of his Church. Secondly, an example of faith and obedience in them, who no sooner were called, but straightway left all they had, and followed Christ, Mat. 4. 22.

Q. How did they follow Christ?

A. Not as many Christians now adayes do, in outward shew and seeming holiness, but with that resolution, that they willingly underwent poverty, scorn, slander, and death it self, to shew themselves worthy Schollers of so worthy a Master. Besides, they were but once called upon, and they came; but we are many times called upon, and yet we come not.

Q. How led Christ his Disciples?

A. Two manner of wayes: bodily, and spiritually.

Q. How did he lead them bodily?

A. By inuring his body to travel by Sea, by Land, in City, Field, Mountain, and Valley, for the publishing of the Gospel, and work of their salvation.

Q. How did he lead them spiritually?

A. By manifesting unto them great signes and arguments of humility, patience, love, fortitude, and all other virtues of the mind, so that what he was, such he would have them, and all that inlist upon his holy name to be.

Q. Why did not Christ chuse his Disciples amongst the mighty, learned, and rich men of the world?

A. Because the mighty stand upon their reputation: the learned are obstinate in their opinion, and the rich enthrall'd with covetousnesse.

Q. Was

Q. Was there none then of the Jews came when Christ called them?

A. Yes, but they were very few, as of rich men, Zachaeus and Matthew: of Gentlemen, the Centurion and Joseph of Arimathea: and of learned Nicodemus, Gamaliel, Saul.

Q. Did these men leave all, and follow Christ?

A. They did.

Q. How then had Matthew a house to banquet Christ in afterward?

A. To forsake all is understood, not clean to depart from all which they had, but to make no reckoning of their goods, otherwise then they might serve to the glory of God, and the relief of his poore distressed members.

Q. Why doth Christ call his Apostles and Ministers the Salt of the earth?

A. Because, as the property of Salt is to bite, purge, and preserve: so their Doctrine ought to reprove, reprove, and instruct.

Q. Why were they called the lights of the world?

A. Because in doctrine and conversation they must be as shining and glorious guides to the dark minds of the ignorant.

Q. What is the end thereof?

A. The glory of God.

Q. Is it not then enough for them to preach the Gospel quietly, and with boldness of heart?

A. No, they must likewise bring forth fruits of good life by their deeds of charity, Mat. 5. 16.

Q. In how many things consisteth the testimony of a good life?

A. In three things.

Q. Which be they?

A. In holiness, which belongeth to God; in righteousness, which belongeth to our neighbour; and in soberness that belongeth to our selves.

Q. For how many causes are we bound to serve God?

A. For three causes: *Juste creationis*, because he created us: *Juste redemptionis*, because he redeemed us: & *Juste amoris*, because he loved us.

The Doctrine out of the Gospel after.

St MARK.

Question:

What was Mark?

A. A Disciple of Peters, of whom he had learned the acts of Christ.

Quest. What are the branches to be handled in this Gospel?

A. The tempting of Christ, his fasting, prayer, and miracles.

Q. When was Christ tempted?

A. As soon as he had received Baptisme: where, by we learn, that the Spirit of God begins no sooner to work, but is soon crost and overthwarted by the spirit of the Devil, ch. 1. 12.

Q. What is the difference between these two spirits?

A. The Spirit of God is loving, gentle, meek, not forcing, nor threatening; the spirit of the Devil is subtle, cruell, false, and full of terror. Between these two spirits, the spirit of man is continually tossed, the one working to our salvation, the other to our damnation.

Q. Who tempted Christ?

A. Two sorts of creatures.

Q. Which be they?

A. The Devil and the Jewes.

Q. From whence fetched the Devil his Arguments, whereby he tempesteth?

A. From three things: either from the wit and reason of man, the custome of the world, or from the corrupting and wresting of the Scriptures, as in this place appears.

Q. What doth the Devil tempt unto?

A. Sinne.

Q. What is the nature of sinne?

A. To destroy.

Q. What follows sinne?

A. A two-fold judgement: the one inward, as torment of conscience, and decay of gifts: the other outward, as contempt and reproach of the world.

Q. How many kinds of temptations are there?

A. Two.

Q. Which be they?

A. Bad, which proceed from the Devil and his instruments; and good, which proceed from God.

Q. How doth God use to tempt?

A. Two manner of wayes: by trials on the right hand, and by trials on the left.

Q. How doth he tempt us by trials on the right hand?

A. By offering us temporal blessings; as wealth, promotion, and such like, to see if we will lay hold on them justly, or after an indirect or sinful manner. Or by bestowing upon us temporal blessings, to try if we will dispose of them according as he hath commanded, and as his upright Almsmen.

Q. How doth he tempt us by trials on the left?

A. By suffering heresies to rise up amongst us, to see if they can seduce us: or by common corruption of manners, when any slanders, scandals, and injuries are offered, to prove our constancy, patience and love.

Q. How did the Jewes tempt Christ?

A. By frivolous questions to entrap his life; as, whether it were lawfull to give tribute to Cesar, or not, chap. 12. 14.

Q. What is our comfort in temptation?

A. That if we abide faithfull and constant, God at the last will send his Angels to deliver us, as he did our Saviour, chap. 1. 13.

Q. Why doth God suffer us to be tempted?

A. For five especiall reasons.

Q. Which be they?

A. First, to try whether we be faithfull: secondly, to make us seek unto him for help: thirdly, the better to manifest his power and love in delivering us: fourthly, to create in our hearts a thankfulness for our deliverance: and fifthly, that we may be made like unto our Saviour Christ.

Q. What doth this infeste?

A. That we ought always to pray, that we be not led into evil temptation.

Q. Doth God suffer us as any time to fall under the force of temptation?

A. He doth.

Q. What is the cause?

A. That he might shew us our naturall weakness, and make us more heedy in our walking.

Q. After Christ was delivered from the temptation of the Devil, what did he?

A. As we ought to do in the like case, most heartfully endeavoured to perform the will of his Father.

E 3

Q. W. H. A. G.

Q. What may we therefore liken the temptation of the Devil unto?

A. A blow or wound, which dismayes not the good Christian, but rather stirres him up more forcibly, to withstand the assault of his enemy.

Q. What opportunities did the Devil watch to tempt Christ?

A. When he was alone in the wilderness, and oppressed with long fasting.

Q. How long had he fasted?

A. Fourty dayes and fourty nights.

Q. What company had he?

A. None but the wild beasts.

Q. What may we understand by the wilderness?

A. The world.

Q. What by the wild beasts?

A. The inward and outward dangers thereof.

Q. Inward dangers of what?

A. Of ones own rude and untamed affections.

Q. Outward danger of what?

A. Of the vanities, whereby we continually fall.

Q. What is a good remedy against these dangers?

A. Fasting, and not, as some suppose, fourty dayes, but so long as we live in the wilderness of this wicked world.

Q. What is fasting?

A. Abstinence from things of the body, that we may the more readily apply our selves to those of the spirit.

Q. How many kinds of fasting be there?

A. Two.

Q. Which be they?

A. Corporall, which is a refraining from meat: and spirituall, which is an abtaining from sinne.

Q. When are we said truly to fast?

A. When we keep our eyes from looking after vanities: our tongues from cursing, swearing, and evil speaking: our hearts from meditating on mischief: our hands from practising unlawfull actions, and our feet from treading the way of scorners.

Q. What is the property of true fasting?

A. It must not be done for vain glory, but to mortifie the body, that it may be in subjection to the spirit; and to the intent we may have the more provision for the relieving of the poore.

Q. What are the effects that follow fasting?

A. Health, perfection of memory, sharpnesse of wit, long life, and happinesse of soule.

Q. What is the opposite of fasting?

A. Intemperance.

Q. What is intemperance?

A. An overflowing of voluptuousnesse against reason and the health of the soule, seeking no other contentation but the delight of the senses.

Q. What are the effects that follow it?

A. Disorder, impudencie, uncleanlinesse, negligence, imbecillitie of body, and destruction of soul.

Q. Wherein consists intemperance?

A. In sumptuous feasting.

Q. Is it not tolerable for Christians to feast?

A. Yes, if it be done with moderation and thanksgiving, as appears by the examples of Matthew, who feasted our Saviour Christ, Mat. 2.15.

Q. Whom must we feast?

A. Not our rich neighbours, lest they bid us again, and for recompence be made; but the poore, maimed, lame, and blind, and God shall reward us at the resurrection of the just, Luk. 14.12.13.

Q. What must be joyned with fasting to make it acceptable?

A. Repentance and Prayer.

Q. What is Repentance?

A. An hearty sorrow for sinne, with a firm resolution never to offend again: so that it is not enough to be grieved for our sinne, except we likewise amend.

Q. Give an instance?

A. It is our Savionrs words: Repent and amend for the Kingdome of God is at hand.

Q. What goes before Repentance?

A. Admonition.

Q. What followeth?

A. Forgivenessse.

Q. Who hath power to forgive sinnes?

A. Christ the Son of God, chap. 2.12.

Q. When hath he power to forgive?

A. Whensoever we call upon him by Faith, as by the example of the blind man, chap. 10.

Q. What doth this readinesse to forgive inferre?

A. Imitation in us, to do the like one toward another.

Q. And why?

A. Because, except we forgive one another, we shall not be forgiven of our Father in Heaven, chap. 11.26.

Q. How many circumstances as touching our selves, are to be considered in pardoning offences?

A. Sixe.

Q. Which be they?

A. First, who it is that must forgive every one, as well the King as the Subject. Secondly, what is to be forgiven; not onely slight offences, but all capitall wrongs, whether suddain or premeditate. Thirdly, whom they be. we must forgive; namely, our Christian brethren. Fourthly, how often; not seven times onely, but seventy seven times. Fifthly, in what sort; not fainedly, but from the heart. Sixthly, when: not at the Altar onely, and when we pray, but at all times, when our brother shall seem to offend. All in this, Forgive, as we would have God forgive us.

Q. In how many things consisteth forgivenessse?

A. In foure.

Q. Which be they?

A. Conuicture, to wink at our brothers offences: Comanare, to pardon the quality of the offence: Remittere, to with-hold the punishment: and Indulgere, to take into favour.

Q. But if the offence be such, as we must needs reprove our brother, how must it be done?

A. Mildly, lovingly, secretly, and guiltlesse our selves of what we reprove him for; freely, and without fear, upon a true and just occasion, and at a fit time.

Quest. To what may we compare him that is a great reprehender of others, and never looks unto his own infirmities?

A. To five things.

Q. Which be they?

A. To the Lamp in the Temple, which giveth light to the Priest, and consumes it self. Secondly, to the Eye, that sees all things, but sees not it self. Thirdly, to Noahs work-men, that built an Ark to save Noah, and were drowned themselves. Fourthly, to such a one as clothes every one, and goes naked himself. Fifthly, to Esau, that was a forrester, and lived alwayes abroad, and therefore did lose the blessing at home.

Q. What

Q. What is the gate that opens to forgiveness before God?

A. Prayer.

Q. What is Prayer?

A. A calling upon God in the time of trouble.

Q. How many sorts of Prayer are there?

A. Two: mentall, confining in the heart, without utterance from the tongue; and vocall, conceived in the heart, and pronounced with the tongue.

Q. How many are the properties of Prayer?

A. Four.

Q. Which be they?

A. It must be secret, without ostentation: zealous, without doubting to obtain: brief, without much babbling: and constant, without intermission, ch. 11. 23.

Q. How many reasons are there to prove the goodness of Prayer?

A. Six.

Q. Which be they?

A. First, it is full of joy: for in the company of God there is nothing but joy. Secondly, God hath built an house, and appointed a day for it. Thirdly, it maketh us like the Angels in heaven. Fourthly, it is as incense in the nostrils of God. Fifthly, it doth more good then Almes deeds, for by our almes we help but few, but by Prayer we may profit thousands. Sixthly, it is a victorious thing; for it overcometh God, which overcometh all things.

Q. When must we pray?

A. At all times.

Q. Why?

A. Because we know not when the Lord will call us to judgement, ch. 13. 33.

Q. What are enemies to Prayer?

A. Drowsiness and carelessness: and therefore our Saviour hath said, Watch and pray.

Q. How must our minds be disposed when we pray?

A. We must be in charity with all men.

Q. What may incourage us to pray?

A. The faithfull promise of the Lord, that he will heare us; Ask, and ye shall have; Knock, and it shall be opened unto you.

Q. How was Prayer effectuall in Christ?

A. By Prayer he wrought some of his miracles, as appeareth, ch. 9. 29.

Q. What is a miracle?

A. An act exceeding the course of nature.

Q. Why was it requisite that Christ should work miracles?

A. To prove himself both God & man, & consequently the true Messias & Saviour of the world.

Q. To save, how many wayes may it be understood?

A. Two manner of wayes: first, in preserving and giving temporall blessings to all: and secondly, in redeeming of some, by giving eternall happiness to the Elect.

Q. What are the miracles of Christ?

A. Giving sight to the blinde, strength to the lame, health to the sick, walking upon the waters, and raising of the dead, &c.

Q. In this respect what a Christ called?

A. A Physician.

Q. How hath he suffered from other Physicians?

A. He wrought by his own power, and looked not for reward, he scorned not to handle and touch his sick patients, notwithstanding the contagion of their diseases, and he went about and offered himself to the diseased.

The Doctrine out of the Gospel after

st. LUKE.

Question.

What was Luke? A. A Physician of Antioch, and a companion with Paul in his travels.

Q. Did he write the Gospel, as an eye-witness of the same?

A. No, but as he had heard from Paul and others.

Q. What are the points from whence we must derive our argumentation in this Gospel?

A. The preaching of Christ, the slanders which he suffered for the same, his apprehension and examination.

Q. When began Christ to preach?

A. At twelve years old, when his Parents found him disputing with the Doctors in the Temple, chap. 4. 46.

Q. How shall we know a Preacher?

A. By his fruits.

Q. What be they?

A. His doctrine, if it be of God; and his conversation, if it be according to his doctrine.

Q. How many things are required in a Preacher?

A. Six things: to teach, to exhort, to pray, to praise, to reprove, and to encourage.

Q. What is it to teach?

A. To declare the true meaning of the Scriptures.

Q. What is it to exhort?

A. To remember the hearers of the Word what they have heard; and to be serious with them not to forget that which they have learned, but to bring forth fruits of good life.

Q. What are the fruits of good life?

A. Deeds of charity, done to the honour of God, and good of our neighbour.

Q. To what end are they available?

A. To shew how near, or how farre off we are from Christ: for he that findes by the disposition of his heart, that he willeth well to all men, not onely his friends, but his enemies, hath a sure testimony that God doth dwell in him: Whereas contrariwise, he that feeleth not the heat of charity in his heart, may think assuredly God is farre from him.

Q. Are we justified then by works?

A. Yes, before men: but by faith before God.

Q. What is it to pray?

A. To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

Q. What is it to praise?

A. To give God thanks for them, when they are seen to profit.

Q. What is it to reprove?

A. To inveigh against their finnes, laying before them the judgements of God.

Q. What is it to incourage?

A. To give boldnesse to the penitent, assuring them of mercy.

Q. What is required in the hearers?

A. Five things: first, diligent attention, not to have their mindes carried away in the time of preaching through vanities; secondly, meditation, to ruminate upon such good lessons as they have heard:

heard: thirdly application, to expresse it in the manner of their life: fourthly, prayer for the continuance of Gods Spirit upon their teachers: and fifthly, thanksgiving for the light of the Gospel.

Q. After what manner doth Christ teach?

A. Sometimes by Parables and Similitudes, and sometime more plainly and familiarly.

Q. Why did he teach by Parables?

A. Because the unbelieving Jewes might heare, and not understand, ch. 8. 10.

Q. What is a Parable?

A. A discourse containing one thing in words, and another in sense.

Q. What vices doth Christ reprove?

A. All.

Q. How doth he reprove ambition?

A. By saying to his Apostles, He that seemeth least among you, the same shall be great, ch. 9. 48

Q. How pride?

A. He that exalteth himself shall be brought low; and he that humbleth himself, shall be exalted, chap. 14. 14.

Q. How revenge?

A. When James and John saw the Samaritanes would not receive Christ, they willed him to call fire from heaven to consume them; but Christ rebuked them saying, Ye wot not of what spirit ye speak: I came not to destroy, but to save, ch. 9. 55.

Q. How inconstancy, or falling from the truth?

A. No man putting his hand to the Plow, and looking back, is apt for the Kingdome of God, chap. 9. 62.

Q. How neglecting of the Word when it is preached, and not bringing forth fruits of repentance.

A. It shall be easier for Tyre and Sidon in the day of judgement, then for such men, ch. 10. 14.

Q. How worldly carefullnesse?

A. By the Parable of the rich man, that built his barns wide, and laid up goods for many years, and said to his soul, Now take thy rest, when presently God pronounced upon him, Thou fool, this night thy soul is taken from thee, ch. 12. 16. 20.

Q. How else?

A. By the example of the Ravens, and Lillies of the field, which neither sow nor reap, yet God feeds them, and the Lillies are clothed with greater royalty then Solomon, chap. 12. 24. 27.

Q. By what reason doth Christ confute the folly of worldly-minded men?

A. By an argument *à minore ad maius*, by saying, Which of you, by taking thought, can add to his stature one cubit? If then ye be not able to do the lesse, how will ye perform the greater? chap. 12. 25. 26.

Q. What must then be our care?

A. Not for trash of this world, but to lay up treasure in heaven, where neither thief approacheth, nor rust can corrupt, ch. 12. 33.

Q. How reproveth Christ rash judgement, as when we condemne such upon whom God executeth his judgements, to be greater sinners then we our selves are?

A. By telling us, that except we repent, we shall all likewise perish.

Q. How?

A. Because whosoever hath deserved work, we (if God should enter into judgement with us) have deserved as bad as they.

Q. How doth he reprove the trust in our own merits?

A. By saying, that when we have done all that we can, we are still unprofitable servants, because

we can do nothing, but that which is our duty to do, ch. 17. 10.

Q. Whom doth Christ pronounce blessed?

A. The peace-maker, the poore in spirit, the sorrowfull, for they shall rejoyce: the persecuted, for great shall their reward be in heaven, Mat. 5.

Q. Wherein doth blessednesse consist?

A. Not in honour, for then Pharaoh had been blessed; nor in wit, for then Achitophel had been blessed; nor in wealth, for then Anab had been blessed: but in the fear of the Lord.

Q. How is this fear preserved?

A. By having a care to the commandements; Quest Wherein consisteth the performance of the commandments?

A. Not onely in bridling the hands, but in restraining the affections of the heart; as it is not enough to refrain from the shedding of blood, but from the thought thereof.

Q. How doth Christ threaten the cruel?

A. He that in anger calls his brother fool, shall be in danger of hell fire, Mat. 5. 22.

Q. To what a sinfull reckoning will he bring the lascivious?

A. Whosoever looketh after a woman to lust after her, hath (saith he) committed adultery already with her in his heart, Mat. 5. 28.

Q. Is it lawfull for a man to put away his wife?

A. No, except it be for fornication, Mat. 5. 32.

Q. What oaths must we use in our private communion?

A. Yea, yea, and Nay, nay. for whatsoever is more then that, cometh of evil.

Q. By what may we swear?

A. Neither by Heaven, for it is the throne of God: nor by Earth, because it is his footstool.

Q. May we not swear at all?

A. Yes, before a Magistrate, for the confirmation of the truth, and not otherwise.

Q. What is an oath?

A. A calling of God to witnesse, that what we swear is true, or to be revenged on us if we lye.

Q. May we which are humane creatures, be revenged one upon another?

A. No.

Q. Why?

A. Because Christ hath said, Bless them that curse you: do good to them that hate you, chap. 6. 28.

Q. By what reason doth Christ bind us hereunto?

A. By an argument taken from the nature of God who is so gracious and loving unto mankind: as he maketh the sun to rise, and the rain to fall upon the just and unjust, Mat. 5. 45.

Q. Whom just?

A. Not any liar: for he that saith he hath no sinne, is a liar, and there is no truth in him.

Q. How many sorts of sinners are there?

A. Three.

Q. Which be they?

Q. The first are such as are of a reprobate sense, neither fearing God nor man; as Pharaoh, Judas, &c. The second are such as before God are very impious, yet to themselves and the world seem righteous; and of this sort are the Pharisees and Hypocrites. The third is of those, that in the sight of God and the world are sinners, but because they acknowledge their finnes, and are diplicated with themselves for the same, praying unto God for his grace, therefore are of him reputed righteous: as Mary

Mary Magdalen, Zaccheus, and the Thief upon the Crosse.

Quest. What is a speciall note to know a repentant sinner by?

A. Vigilancy, that when the Lord cometh, he be not found an unprofitable servant.

Q. Who are called profitable servants?

A. Such as with care perform the will of their Master.

Q. Who are called unprofitable servants?

A. First, such as are Magistrates, and abuse their authority, to the hurt of such as are under them. Secondly, such as are under the degree of subjects, and neglect their calling, or deprave it by their wicked practices. Thirdly, rich men that help not the necessities of the poor. Fourthly, the wife and learned, that suffer the ignorant to go astray for want of their good counsell and instruction.

Q. For all those good instructions which Christ gave unto his Jewes, how did they reward him?

A. With slander and reproach, saying, that he did blaspheme, and cast forth Devils by the power of Beelzebub the Prince of Devils, ch. 5, 21. & 11, 25.

Q. What is blasphemy?

A. To detract from the power of the holy Ghost.

Q. Was it sufficient to allay the malice of the Jewes, to say Christ was a blasphemer?

A. No, the condition of envious men is such, as when they have done what disgrace they can in words, they practise deeds for the overthrow of them they hate.

Q. How did they practise Christs overthrow?

A. By hiring Judas to betray him unto them.

Q. What do we learn by this, that amongst the twelve was a traitor?

A. That even amongst the smallest number of Gods elect, there the Devil hath his instruments.

Q. For what did Judas betray his Master?

A. For money, as many do their souls, ch. 21, 6.

Q. What was the last memorable thing that Christ did before his betraying?

A. The institution of the Sacrament of his body and blood.

Q. Of how many things doth this Sacrament consist?

A. Of two.

Q. Which be they?

A. The visible substance, which is Bread and Wine; and the invincible grace, which is Redemption by his death, to all that receive this Sacrament worthily.

Q. How many things are required for the worthy receiving?

A. Four.

Q. Which be they?

A. Knowledge, to discern a difference betwixt this holy ordinance and other ceremonies; Faith, to believe that Christ died for us; Repentance, to be sorry for our finnes; And Charity to forgive our brethren.

Q. Is it not enough then to remember Christ, by meditating, reading, and hearing?

A. No, except we do likewise actually receive his body and blood in the Sacrament of the Supper.

Q. What two things did Christ use in offering his body upon the crosse?

A. Breaking of his Body, and drawing forth of his blood.

Q. What must our breaking be?

A. A contrition of heart for our finnes, and breaking of bread in the way of charity.

Q. What must our parting forth be?

A. Tears of Repentance, and tears of compassion.

Q. How do we receive Christ in the Sacrament?

A. Spiritually.

Q. What place must be prepared for him?

A. An upper room in the bosome, an inward room in the heart, a large room to receive his revenue, a fair room hung with raptury of righteousness, a sweet room decked with flowers of love, a convenient room with a chimney and a bed, that is, the fire of zeal, and the bed of peace.

Q. What must be his diet?

A. Prayer and thanksgiving.

Q. Who his attendance?

A. Faith, Hope, and Charity.

Q. How shall a man know whether he hath received Christ or no?

A. If he find that he doth not openly heare his Word, but brings forth the fruit of good doctrine: and therefore a good Christian is compared to a Tree.

Q. Why?

A. Because he hath a root, which is Hope: a heart, which is Faith: a bark, which is Charity: branches, which are spirituall virtues: green leaves, which are good words: and fruit, which is good works.

Q. How was Christ apprehended?

A. With bills and staves.

Q. How did they use him?

A. Buffeted him, and set a crown of thorns upon his head.

Q. Whither did they carry him to be examined?

A. To the high Priest first, and then to Pilate, and afterward to Herod.

Q. What were these men?

A. Chief Magistrates, but very wicked.

Q. What are godly Magistrates called?

A. Gods.

Q. Why?

A. Because they execute the judgement of God upon offenders.

Q. What was one note of a bad Magistrate in Pilate?

A. This, that though he knew Christ to be innocent, yet because of the opinion of the people, rather than he would purchase their displeasure, he delivered him over to their will, ch. 23, 25.

Q. Upon what occasion is the friendship of the wicked oftentimes renewed?

A. Upon the disgrace and downfall of the godly, as appears by Herod and Pilate, who having been long enemies, were now reconciled together, upon the apprehension of Christ.

The Doctrine out of the Gospel after

St JOHN.

Question.

What was John?

A. An Apostle, and the entirely beloved of Christ, chapter 13, 23.

Q. How did he write the Gospel?

A. As both an eye-witnesse, and an eare-witnesse of that which Christ had said and done.

Q. What

Q. What follows in this place to be handled?

A. These foure branches, the Conviction of Christ, his Execution, Resurrection, Ascension.

Q. Where was the Jewes satisfied with the imprisonment of Christ?

A. No, they sought likewise to put him to death.

Q. Why did they pursue him with such hatred, having done so many good dees among them?

A. Upon the same reason that vice pursues virtue; iniquitie, godlinesse; falsehood, truth; and darknesse, light.

Q. How are they blinded?

A. By rage, and their own affections.

Q. What are the affections?

A. Like whirle-windes, when they have once got the upper hand over reason, as appeareth by the Jewes, that would heare nothing, but cried, Crucifie him, crucifie him, ch. 19. 15.

Q. What did they object against him?

A. That he did seduce the people, blaspheme, was not Cæsars friend, and worse then Barrabas a theefe.

Q. How did they say he seduced the people?

A. By false doctrine, in denying righteousness by the Law, ch. 5. 24.

Q. How blasphemed?

A. In calling himself the Son of God, ch. 10. 33.

Q. How was he Cæsars friend?

A. In making himself a King, Ch. 19. 12.

Q. How worse then Barrabas?

A. In that they thought a blasphemous worse then a theefe.

Q. What theefe was this?

A. Saint Peter in the third of the Acts calls him a murderer, Saint Matthew, a notable theefe. Saint John says he was a robber. Saint Luke tells us that for sedition and murder he was cast into prison, ch. 23. 19.

Quest. How did Christ confute the objection of the Jewes?

A. First, by saying he was the Way, the Truth, and the faithfull Shepherd; and therefore did not seduce the people, ch. 14. 6. & 10. 11.

Q. How secondly?

A. By saying what he did, he did by the inspiration of the Holy Ghost, and power of God the Father; and therefore did not blaspheme, chapter 5. 12. & 10. 30.

Q. How thirdly?

A. By protesting openly, that what was due to Cæsar, ought to be given unto Cæsar; and therefore was no enemy to Cæsar.

Q. How fourthly?

A. By shewing he came to enrich them with all the treasures of happy life; and therefore was no theefe, like Barrabas, ch. 6. 48 & 7. 18.

Q. Were they not satisfied with this?

A. No, not though Pilate the chief Magistrate, before whom he was indicted, did certifie them, from the judgement seat, that he found no fault in him, ch. 18. 38.

Q. Why did not then Pilate see him free?

A. Because he respected more the displeasure of the people, then the discharge of his own conscience; wherein he shewed himself a bad Magistrate.

Q. Was Pilate altogether without compassion, when he gave judgements upon Christ?

A. No, he had a kind of compassion, but it was

counterfeit and therefore though he would wash his hands never so often, he cannot clear himself from the guilt of innocent blood.

Q. How many sorts of crucifixes are there?

A. Three.

Q. Which be they?

A. The first is of such as procure it, who nevertheless will not execute it themselves; and this was the cruelty of the Jewes. The second is of such as devise not themselves to be cruell, but when the sword is put into their hands, or the means given unto them, do not spare forthwith to execute it with all immanity and brutishnesse of heart; and this is the cruelty of Tyrants and wicked men put in authority. The third is of such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought and might save and help if they would; and such was the cruelty of Pilate, and is the cruelty of all such as see the innocent and guiltlesse wronged, and will not help and succour them.

Q. How many wayes may we help the distressed?

A. Foure manner of wayes.

Q. Which be they?

A. Either in person, when we travel and labour for their deliverance, or with our goods, in relieving their wants, or with our counsell to direct them, or with our power quite to deliver them.

Q. Had Christ any such friends?

A. No, nor did he need them, because he could have delivered himself if it had pleased him.

Q. Where were his Apostles?

A. Fledd from him.

Q. Peter boasted he would die for him, and did he ever forsake him in his extremity?

A. He did not onely forsake him, but he flatly forswore he knew him?

Q. How often?

A. Three times the same night that Christ was apprehended, ch. 18.

Q. What learn we by this?

A. The inconstancy of flesh and blood, & ficklenesse or worldly friends.

Q. What became of Judas that betrayed him?

A. As of a pernicious traitour.

Q. How was that?

A. He hanged himself.

Q. Who gave him that judgement?

A. His own guilty conscience.

Q. How many offices of sorrows doth a guilty conscience include?

A. Foure.

Q. Which be they?

A. Of an Accuser, a Jurour, a Judge, and an Executioner.

Q. How of an Accuser?

A. In laying our sins to our charge, Rom. 2. 15.

Q. How of a Jurour?

A. By giving in Evidence against us.

Q. How of a Judge?

A. In condemning us?

Q. How of an Executioner?

A. By inflicting deserved punishment.

Q. What is it to have a guilty conscience?

A. To live in a continuall torment and hell of mind.

Q. What was the manner of Christs execution?

A. The death of the Crosse?

Q. What

Q What extremity did he suffer before he was nailed upon the Crosse ?

A. He sweat water and blood, was fallily accursed, buffeted, spit upon, scourged, reviled, crowned with thornes, and his garments parted before his face.

Q What extremity did he endure upon the Crosse ?

A. His hands and feet were nailed, his side pierced with a spear, he drank vinegar and gall, was forsaken of God, and rejected of the world.

Q For whom did he suffer all these torments ?

A. Not for any offence of his, for he was immaculate; but for our finnes, which were infinite.

Q To what end did he suffer them ?

A. To the satisfaction of the justice of God, and the Redemption of our soules.

Q What learn we by that ?

A. His obedience to God the Father, and his love towards us.

Q Wherein appeared his obedience towards God ?

A. In two things.

Q Which be they ?

A. In performing all that God hath commanded, which is called actual obedience; and in patiently bearing all that was imposed upon him, which is called passive.

Q Wherein appeared his love towards us ?

A. In giving his life for us, when we were yet his enemies.

Q What is life ?

A. The power and vigour of the soul expressed by the instrument of the body.

Q What are the opinions of Atheists touching life ?

A. Some think, because a man liveth no longer than he breatheth, that the life of man is nothing but a puffe of winde. Some again, because the losse of much blood bringeth the losse of life, therefore they esteeme the life to be nothing else but blood. And other some, because in death they perceive no difference between men and beasts, therefore they hold our lives to be as the lives of brute beasts, vanishing, without immortality of soul: but all these opinions are corrupt and lewd.

Q Why so ?

A. Because they are grounded onely upon the corporall senses.

Q How do you prove the soul to be immortall ?

A. Because it is the Image of God, which is a spirit, and eternall: for there must alwayes be an agreement betwixt the image, and the thing whereof it is an image.

Q What part of Christ did suffer death ?

A. His humanity.

Q Of what doth his humanity consist ?

A. Of body and soul like unto ours, sinne onely excepted.

Q Did his soul suffer death ?

A. It did.

Q Why, then the soul is not immortall ?

A. There be two kinds of death, one corporall, which is a dissolution of the soul from the body: another spirituall, which is a separation of the soul from the presence of God. And in this sense it is said, that Christ his soul did dye: inasmuch, as for a while it was excluded from the presence of God.

Q What part of Christ did not suffer ?

A. His Deity, by which he did overcome death.

Q How did his victory over death appear ?

A. By his Resurrection.

Q When was that ?

A. Upon the third day. *R*

Q What benefits have we by his Resurrection ?

A. The assurance of the immortality both of soul and body: and that sinne, death, nor hell shall have any power over us, so long as we believe in him.

Q How prove you that ?

A. By his own words, I am the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live, ch. 11. 23. And again, he that believeth in the Son, hath life everlasting: and he that believeth not in the Son, shall not see life, but the wrath of God abideth on him ch. 3. 36.

Q What kind of people held opinion that there was no Resurrection ?

A. The Sadduces; and therefore they tempted Christ with the question of the woman that had seven husbands, whose wife she should be at the day of the Resurrection.

Q How did Christ answer that question ?

A. By saying, that in the kingdom of Heaven they neither marry, nor are married, but are as the Angels of God.

Q What are they called, that amongst us deny the Resurrection ?

A. Atheists.

Q How many sorts of Atheists are there ?

A. Two.

Q Which be they ?

A. The one that perswade themselves, the soul is mortall as well as the body: the other, that albeit they have some opinion of the immortality of the soul, yet they think there is no hell, nor punishment for sinne after this life.

Q How doth the scripture disprove the first ?

A. By saying, that whosoever believeth in Christ, shall not perish, but have eternall life, ch. 5.

Q How the second ?

A. By the words that God shall say to the wicked at the day of judgement, Depart from me ye cursed into everlasting fire, which is prepared for the Devil and his Angels, Mat. 25. 41.

Q How many sorts of Angels be there ?

A. Two, good and bad.

Q Of what substance are good Angels ?

A. Not of the nature and essence of God, nor immortall of themselves; but have their immortality from God, who both gives it unto them, and preserves them in it, and could take it from them if he would.

Q What difference is there betwixt the spirits of men and Angels ?

A. Angels are of a more glorious essence; besides, the spirits of men are joyned unto bodies, the spirits of Angels are not.

Q Are not the spirits of men celestiall ?

A. Yes, not in respect they are drawn from the Nature of God, but in respect of the agreement that is betwixt them.

Q What difference is there betwixt soul and spirit ?

A. A soul is common to all men living, as well Infidels as others: but spirit is properly in those that are regenerate, and born anew by Faith, and the holy Ghost.

Q To whom did Christ first appeare after his Resurrection ?

A. To Mary Magdalen, and afterward three severall times to his Apostles.

Q How

Quest. How long was he upon the earth after his resurrection?

A. Forty dayes, and then he was taken up on high, and a cloud received him, Act. 1.3. 19.

Quest. Did he not ascend before forty dayes, seeing he forbids Mary to touch him because he was not yet ascended: and tells them, I ascend to my Father, and to your Father?

A. He did not: he stayed so long to settle and establish the wavering faith of his Disciples.

Q. Where was Christ when he was taken up?

A. Upon Mount Oliver.

ACTS.

Question.

After that Christ ascended into Heaven, whom did he leave upon the earth for the building up of the Church?

A. His eleven Apostles.

Q. How did he strengthen them?

A. By sending the holy Ghost unto them, ch. 2.4.

Q. In what likensse did the holy Ghost appear?

A. In the likensse of fiery tongues, ch. 2.3.

Q. With what did it indue them?

A. With the knowledge of Languages,

Q. To what end?

A. That they might preach to all Nations,

Q. Was that their office?

A. Yes.

Q. Who enjoyned them therunto?

A. Christ, ch. 1.8.

Q. Upon how many points did their office consist?

A. Of two.

Q. Which be they?

A. To baptize, and to instruct.

Q. How did they baptize?

A. In the Name of the Father, of the Son, and of the holy Ghost.

Q. How did they instruct?

A. Two manner of wayes.

Q. Which be they?

A. By testifying the Death, Resurrection, and Ascension of Christ: and teaching of Faith, Repentance, and good works, ch. 2.23. 24. 25. 28.

Q. What power had they given them to confirm their Doctrine?

A. The power of working miracles; as, making the lame to go, healing the sick, and raising the dead, ch. 3.6 & 9. 34. 40.

Q. Who stood against them?

A. The practice of the Devil.

Q. Who defended them?

A. The providence of God.

Q. How did the Devil practise against them?

A. By raising up conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes, and death.

Q. To what purpose and end did the Devil do this?

A. To overthrow, or at least to stop the course of their preaching, if it had been possible.

Q. How did God defend and preserve them?

A. He revealed the conspiracies against them, chap. 9.24. He pacifieth the tumults and commotions, ch. 9.33. to 41. He sent them refuge in time of persecution, ch. 14.6. He converted the hearts of their slanderers, chap. 2.37. He delivered them out of prison, ch. 5.19. He comforted them when

they were beaten, chap. 5. 41. & 23. 11. and in death he gave them life, chap. 14. 19.

Q. Who conspired against them?

A. The Jewes.

Q. How?

A. When Paul was imprisoned by them, some forty of them, or more, took an oath, that they would not eat nor drink until they had slain Paul, Act. 23. 12. 13.

Quest. Under what colour would they excuse their malice?

A. Under colour to have him brought forth to be examined, and they by the way would murder him.

Q. How did God reveal this conspiracy?

A. Pauls sisters sonne overheard it, and was sent to tell the Captain of the Castle of it, chapter 23. 20. 21.

Q. What did the Captain when he heard of it?

A. Sent Paul with a power of men for his guard to Cesarea, to Felix the chief Governour.

Q. Who raised tumults against them?

A. The Jewes, and one Demetrius a Silver smith at Ephesus.

Q. Against which of the Apostles did Demetrius raise a tumult?

A. Against Paul, Gaius, and Aristarchus, Pauls companions.

Q. Why?

A. Because they spake against Images, by making of which he got his living.

Q. What was Demetrius his intent by this commotion?

A. To have Paul and his Disciples suppressed.

Q. How did God prevent his purpose?

A. The Town-Clerk pacified the people, and the men were let go, chap. 19. 35.

Q. Who was the Devils instrument to persecute the Apostles?

A. Herod in Judea, and the unbelieving Jewes in Iconium, Thessalonica, and other places.

Q. Whom did Herod persecute?

A. He killed James, and put Peter in prison, chap. 11. 2. 5.

Q. Who was Gods instrument to deliver Peter?

A. An Angel.

Q. How was Herod punished for his cruelty?

A. He was eaten to death with worms, ch. 12. 23.

Quest. Whom did the unbelieving Jewes persecute at Iconium?

A. Paul and Barnabas.

Q. How were they delivered?

A. God gave them knowledge of their dangers.

Q. Whither went they for refuge?

A. To Lистра and Derbe, Cities of Licaonia, chap. 14. 6.

Q. Who were persecuted at Thessalonica?

A. Paul and Silas.

Q. How escaped they?

A. Their friends sent them away by night to Berea, chap. 17. 10.

Q. Who were the Devils instruments to slander the Apostles?

A. The Jewes.

Q. Where?

A. At Jerusalem.

Q. In what manner?

A. By saying (when they spake all manner of languages) that they were drunk with new wine, chapter 2. 13.

Q. How

How did God make them repent their slander?

A. By touching them with remorse of conscience.

Who were the Devils instruments to imprison the Apostles?

A. King Herod, the Jewes, and the Romane substitute.

Who was Gods instrument to deliver them?

A. An Angel, and such men as he raised to be their friends, chap 5. 19.

How did God comfort the Apostles when they were beaten?

A. By speaking unto them in visions, ch. 23. 11.

Who was the first Martyr?

A. Saint Stephen.

What was he?

A. One of the seven Deacons ordained by the Apostles.

To what end?

A. To be careful that no poore of the Church should want relief, ch. 7. 1.

How died he?

A. He was stoned.

By whom?

A. By the whole multitude of the Jewes.

For what cause?

A. None, but that being full of faith and power, he did great miracles among the people.

What comfort did he find in death?

A. Unspeakable, he saw heaven open, and the Son of man sitting on the right hand of his Father.

What aid he to his persecutors?

A. Not onely forgave them, but prayed that sinne might never be imputed to them.

What may we learn from Saint Stephen?

A. Zeal for God, patience for our selves, charity to our enemies.

Quest. To which of the Apostles did he give life in death?

A. To Paul.

In what manner?

A. When Paul was stoned by the men of Lистра, and carried out of the City for dead, God raised him up again, even in the midst of the Disciples that stood about him, ch. 14. ver. 19. 20.

What learn we by the sequell of this discourse?

A. That God, by simple men, in spite of all tyranny, replenished the whole world with the sound of the Gospel.

Q. But Paul, as we read in the eighth chapter, persecuted the Church, and consented to the death of Stephen, how came he then to be an Apostle?

A. The Spirit of God (in whose hands are the hearts of all men) converted him from a persecutor to a Preacher; so that amongst all the Apostles none was more zealous, nor added more souls to the Church then he did.

How doth this appear?

A. By his painful travel through many countries, his stripes, imprisonment, stoning, dangers by land and Sea, which he joyfully suffered for the love of Christ Jesus.

Q. Why did God suffer his chosen servants to be so injuriously handled of the world?

A. For three reasons.

Q. Which be they?

A. That he himself might be the more glorified by their deliverance, their enemies more justly condemned, and his servants more worthy of their reward in heaven.

Q. As they were painful to teach, were the people as ready to follow their doctrine?

A. Many were, of those whose hearts were prepared for that calling: but otherwise they that were not, refused.

Quest. It appeareth then, that faith is the onely gift of God.

A. It is, and increaseth in us by hearing of his Word, as appeareth by Lydia, the woman of the Thyatirians, whose heart the Lord opened, that she attended to the doctrine of S. Paul, ch. 16. 14.

Q. What strange conversions were there made by the Apostles?

A. The conversion of the Ethiopian Eunuch, of Cornelius, and Pauls Jaylor.

Q. Why did the conversion of these men seem more strange then the rest?

A. Because in the eye of the world, both for their calling and quality, they seemed more unlikely to be converted then any other.

Q. How?

A. The Eunuch was of the Heathen that worshipped strange gods, chapter 8. 37. Cornelius a souldier, whose stern profession might seem to harden his heart against the first impression of Christian faith, chap. 10. 5. and the Jaylor a forward minister to execute the cruelty of such as persecuted Christ and his Church.

Q. How did the converted shew themselves afterward to be christians?

A. By their works.

Q. What be they?

A. The Eunuch planted the Gospel in Ethiopia: Cornelius used much prayer and alms-deeds: and the Jaylor dressed the wounds of Paul and Silas, and refreshed them with meat.

Q. Is it not then enough for to be christians in name, but we must also be so in nature?

A. No, for otherwise we shall be sure to undergo the wrath of God.

Q. By what example?

A. By the example of Ananias and Sapphira, and of Eutychus.

Q. What were their faults?

A. In that whereas it was a custome amongst them to employ all their goods to the benefit of their brethren, they kept back a part to their own private use.

Q. How were they punished?

A. With sudden death, ch. 5. 10.

Q. If God shewed such severity upon them, in that they distributed not their whole substance to the maintenance of christian charity, what ought they so fear that will bestow nothing, no not so much as the superfluity of their riches to the relieving of their distressed brethren?

A. Not onely death of body in this world, but destruction of soul and body in the world to come, unless they amend.

Q. Wherein did Eutychus offend?

A. Being of the Congregation of the faithfull, as he sat with others to heare Paul preach, neglected his doctrine (as at many Sermons with us we may see the like) and fell into a sleep.

Q. How did God punish him?

A. He made him an example to the whole assembly, by suffering him to fall from the third loft, so that he lay for dead, till Paul revived him.

Q. But our christians sit low, and in their power, and therefore need fear no such danger?

A. True

A. True, they need not fear falling to the ground, but they may sit in dread of a great fall.

Q. What is that?

A. From the top of Heaven to the bottome of Hell, if when they should heare the word of God, they suffer sleep to stop their ears.

St. PAULS Epistle to the ROMANES.

Question.

WHAT was the cause that the Apostles wrote Epistles?

A. The variety of Nations, whom they had converted, with whom they could not alwayes in person be conversant, and therefore they sent their minds unto them in writing.

Q. To what end?

A. To cherish their young faith, which otherwise like a green tree that hath not taken deep root, might be shaken with contentions and error.

Q. Was there any such thing in Rome, at such time as Saint Paul sent his Epistle thither?

A. Yes.

Q. What was it?

A. The Jewes began to despise the Gentiles and the Gentiles the Jewes.

Q. Wherefore did the Jewes despise the Gentiles?

A. They thought them unworthy to be partakers of grace through Christ, because they were not under the Law as well as they.

Q. How did the Gentiles despise the Jewes?

A. They thought them more unworthy of Gods favour through Christ, because they had refused him for their Meſſias, to whom onely he was sent.

Q. How did Paul take up this controversie?

A. By proving them both guilty of monstrous ſins; and therefore unfit either to reprove other.

Q. Of what doth he prove the Gentiles guilty?

A. Of Idolatry: for though they had not the Law written, yet by the frame of Heaven and Earth, they could not but know there was an Omnipotent God: and therefore they ought not to have worshipped Idols, ch. 1. 20.

Q. What doth he hold the Jewes guiltie of?

A. Of Presumption: in thinking they could be justified by the Law, so that neither in the Law, nor out of the Law, that is, before the Law was given, can there be any righteousness.

Q. What then must they depend upon for their justification?

A. Onely faith in Christ Jesus, who hath performed the Law for them; for to heare the Law was no cause of justification, but to perform the Law, which none was able to do, but onely the son of God, ch. 2. 13. & 3. 20. 29.

Q. How doth Paul distinguish of the Law?

A. Into the Law of the Letter, and the Law of Faith.

Q. What doth the Law of the Letter?

A. shew us what sinne is, but not purge us from sinne.

Q. What is the Law of Faith?

A. Righteousness obtained without the Law.

Q. How proveth he that?

A. By the example of Abraham, who was justi-

fied by faith, before he was circumcised, that he might not think circumcision the cause of his justification, ch. 4. 10.

How then doth he draw the Jew and Gentile to agreement?

A. By shewing them, that both the circumcised, and the uncircumcised shall be saved, if they believe.

Q. What doth belief bring?

A. Peace of conscience towards God, through our Lord Jesus Christ, ch. 5. 1.

Q. What doth peace of conscience bring?

A. Joy in tribulation.

Q. What tribulation?

A. Patience.

Q. What Patience?

A. Experience.

Q. What experience?

A. Hope, that will not deceive us.

Q. How is our hope made undecervable?

A. By the love of God.

Q. Wherein?

A. In that when we were yet his enemies, he gave his onely begotten Son to death.

Q. How became we Gods enemies?

A. By the sinne of Adam.

Q. Whether was greater, the condemnation that came through the sinne of Adam, or the justification that came through the righteousness of Christ?

A. The justification that came by the righteousness of Christ.

Q. Why?

A. Because by one sinne onely came damnation: but Christ by righteousness hath forgiven many sinnes; that is, not onely the sinnes of Adam, whereof we were guilty; but many other sinnes of our own which we have since committed.

Q. What bringeth us to the knowledge of sinne?

A. The Law: for we had not known lust to be sinne, if the Law had not said, Thou shalt not lust.

Q. Then the more sinne is manifested, the more grace aboundeth.

A. It doth.

Q. May we therefore sinne that grace may abound?

A. God forbid.

Q. Why not?

A. Because when in Baptisme we are made partakers of grace, we die to sinne, and rise again to newnesse of life, ch. 6. 6.

Q. What is it to die to sinne?

A. To abolish the works of the flesh.

Q. What is it to rise unto newnesse of life?

A. To follow the works of the spirit.

Q. What call you the works of the spirit?

A. Faith, Charity, Peace Concord, Mercy, Love, &c.

Q. What call you the works of the flesh?

A. Pride, Envie, Sloath, Gluttony, Uncharitableness, &c.

Q. How are they rewarded?

A. With death: for the reward of sinne is death, chap. 6. 24.

Q. How are the works of the spirit rewarded?

A. With eternall life, ch. 6. 23.

Q. Are we all justified so death by the Law?

A. We are.

Q. How then can the cause be good, which is caused of much ill?

A. Yet the law is holy and good, and ordained to

to give us life, but that sinne working in us, alters the property of the Law, so that instead of life we had death, ch. 7. 10.

Q. How shall we avoid this danger?

A. By living after the Spirit.

Q. Who are they that live after the Spirit?

A. Such as God in his fore-knowledge hath predestinated thereunto, ch. 8. 10.

Q. Are all men predestinated to be saved?

A. No, some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared for glory, ch. 9. 15.

Q. Is God then the cause of any mans condemnation?

A. No, but sin which reigneth in man.

Quest. What are they called which are ordained to be saved?

A. The children of God?

Q. How are we made the children of God?

A. Three manner of wayes.

Q. Which be they?

A. By Election, Creation, and Adoption,

Q. Why are those blessings bestowed upon us?

A. Not for any defect of ours, but through the mere mercy and love of God.

Q. What recompence doth he require of us for them?

A. Nothing but love.

Q. How is our love shewn?

A. If we suffer neither tribulation, persecution, famine, nakednesse, perill, nor sword, to separate us from Christ.

Q. When are we separated from Christ?

A. When we love our sinne more then him, and forsake his will to follow our own.

Q. Why must we endure every extremity, rather then remove from God?

A. Because the afflictions of this life are not worthy of the glory which shall be shewn unto us in the life to come, ch. 8. 18.

Q. Do we obtain that glory then by works?

A. No, but by the mercy of God onely, yet works and the good motions of the Spirit testifie to our consciences in the mean space, that such a reward is laid up for us.

Q. How are we put from that glory?

A. Onely by our sinnes.

Q. To whom was this covenant of glory made?

A. To the Jewes first, and then to the Gentiles.

Q. How did the Jewes lose it?

A. By thinking to become righteous by the Law.

Q. How did the Gentiles obtain it?

A. By believing in Christ so soon as they heard of his Name, ch. 9. 39.

Quest. Why could not the Jewes be righteous by the Law?

A. Because they could not fulfill the Law.

Quest. Are the Gentiles then righteous by fulfilling the Law?

A. They are.

Q. How do they fulfill the Law?

A. Not in themselves, but in the work of Christ, who hath fulfilled it for them, and for all others that believe in him, so that his righteousness is become theirs, ch. 10. 4. 6.

Q. Are all the Jewes rejected?

A. No, God hath reserved a remnant to be saved.

Q. Are all the Gentiles accepted?

A. No, but onely such as do heare the Word, and believe it.

Q. But some have not heard the Word; therefore they shall be excused.

A. Not so: the found thereof is gone through the earth; therefore none can plead ignorance, chapter 10. 18.

Q. Because we are Gentiles, and accepted by our belief in the place of unbelieving Jewes, ought we to despise them in respect of our selves?

A. No.

Q. Why?

A. Because we are not so accepted, but we may be rejected, nor they so rejected, but they may be received: for if God grafted us into the true Vine which were but wilde branches, much more may he graffe the Jewes, which were true branches, into the true stock again, chap. 11. 17.

Q. Why doth S. Paul urge this similitude?

A. To shut up the contention between the Jewes and the Gentils, that neither should despise other, because they were alike in belief and unbelief.

Q. After the deciding of this controversie, and certain principall points of religion (as Faith and Justification) declared, wherein doth Paul shew we ought to strive to excell one another?

A. In unity and uprightnesse of life.

Q. How is that to be performed?

A. By offering up our selves a lively sacrifice unto God.

Q. What is a lively sacrifice?

A. To put off the works of darknesse, and put on the armour of light.

Q. How must we cast off the works of darknesse?

A. By conforming our selves after the will of God, and not after the fashion of the world, chapter 12. 2.

Q. What are the works of darknesse?

A. To imbrace pride rather then humility, lust rather then chastity, hate rather then love, rebellion rather then obedience, gluttony rather then abstinence, &c.

Q. What is the armour of light?

A. To dispose our minds after the contrary.

Q. It seems then by being commended so sacrifice ourselves, that every Christian is a Priest?

A. True, we are.

Q. How are we consecrated?

A. Not by the infusion of oyle, but by the inspiration of the holy Spirit.

Q. When?

A. At our Baptisme.

Quest. Do all Christians serve in the office of Priesthood?

A. No.

Q. Why?

A. Because their sacrifice is not such as it should be.

A. How comes that to passe?

A. By reason they preferre not sorrow before joy, death before life, rebuke before honour, enemies before friends, for the love of Christ, and as he in his life did for our example.

Q. To whom is it given to do those things?

A. To all, but not after a like measure.

Q. What must they do, that have priviledge of graces above others?

A. Not boast of it, but help to furnish them that want, ch. 11. 2.

Q. By what example are we taught so to do?

A. By the example of the members of a mans body: for as when the foot is offended, the rest of the

the members as the eye, hand, and tongue, straight minister unto it: so ought it to be in the members of Christ his body, when one faints, the rest must relieve it.

Q. Who is the head of the mysticall body?

A. Christ.

Q. Who are the eyes?

A. His Preachers.

Q. Who are the ears?

A. Hearers of the Word.

Q. Who are the hands?

A. The Magistrates.

Q. Who are the feet?

A. The subjects.

Q. What is the duty of a Preacher?

A. To teach with sincerity.

Q. What is the duty of a hearer?

A. To attend with reverence.

Q. What is the duty of a Magistrate?

A. To rule with justice.

Q. What is the duty of a subject?

A. To obey with love.

Q. What are the sinewes that bind these joynts of the mysticall body together?

A. Compassion, and brotherly love.

Q. What is compassion?

A. A suffering with our Christian brethren, or like feeling of the heart that we shew to them, as if it were hapned to our selves.

Q. What doth it prouance?

A. A distributing to their necessity: as counsel to them that erre, comfort to them that mourn, and food to them that hunger, clothing to them that are naked, and harbour to them that are har-bourlesse, ch. 12. 15. 17.

Q. How are these virtues performed in us?

A. By continuance in Prayer.

Q. What vices are contrary to compassion?

A. Hate, revenge, arrogancy, and self-love.

Q. Why must we not hate?

A. Because God hath commanded love, c. 12. 14.

Q. Why must we not revenge?

A. Because revenge is the Lords, ch. 12. 20.

Q. Why must we not be arrogant and high minded?

A. Because we are all of one lineage, and no man hath any thing of himself, but what is given him of God.

Q. What is self-love?

A. To be wise in our own conceits.

Q. Doth our duty onely extend to the body of our christian brother?

A. No, but to his mind also.

Q. How is that?

A. We must take heed, that we offend not his conscience by eating of meats, or observation of dayes, ch. 14. 21.

Q. When are these precepts to be put in execution?

A. Out of hand.

Q. Why?

A. Because the time of our salvation draweth near, ch. 13. 11.

Q. When to be left off?

A. Nottill death?

Q. Why?

A. Because whether we live or die, we live and die to the Lord, ch. 14. 8.

Quest. How doth S. Paul conclude this Epistle to the Romanes?

A. With two things,

Q. Which be they?

I. Corinthians.

A. With Exhortation and Prayer.

Q. What doth he exhort them unto?

A. The reading of the Scriptures, thanksgiving, and to beware of false Prophets.

Q. Why doth he exhort them to read the Scriptures?

A. Because whatsoever is written, is written for their and our instruction, ch. 1. 5. 4.

Q. Why to thanksgiving?

A. Because of the mercy of God shewed unto all *Q. Why to beware of false Prophets?*

A. Because they raise divisions and opinions in the Church, contrary to the Doctrine of Christ, chap. 16. 17.

Q. What is his Prayer?

A. That we might be filled with all joy and peace that comes by faith, and with all abundance of hope.

Q. What is Hope?

A. An assured expectation of blessednesse to come: to which Christ Jesus bring us, Amen.

Q. From whence did Paul write this Epistle?

A. From Corinth.

1. CORINTHIANS.

Question.

W. Here was Paul, when he writ this Epistle to the Corinthians?

A. In Syria.

Q. What was the cause that moved him to write?

A. The Sects and Divisions that in his absence took root in the Church of Corinth.

Q. What were they?

A. Some held of Paul, some of Apollo, and some of Cephas.

Q. How doth he reprove them?

A. By shewing them, that Christ is one, and his Religion one: and therefore ought not to be divided. And howsoever Paul, Apollo, and Cephas plant, it is nothing, except God give the increase, chap. 3. 6.

Quest. Whence then proceeds the knowledge of the Scriptures?

A. From the Spirit of God, ch. 2. 12.

Q. Who is the means?

A. The Preachers, ch. 3. 9.

Q. How are they to be esteemed?

A. As Ministers of Christ, Stewards of the Mysteries of God, and such as stand in his stead.

Q. How ought they to deliver the word?

A. Not in the enticing speech of mans wisdom, but in the plain evidence of the Spirit, ch. 2. 4.

Q. Why?

A. Because the wisdom of the world before God is foolishnesse, and that which the world accounts foolishnesse, is wisdom before God, ch. 3. 19.

Q. What is their offence then that perswade themselves that the Gospel is not well taught, without it be set forth with eloquence of speech?

A. They make the Crosse of Christ of none effect, attributing that unto men, which belongs to the power of God, ch. 1. 17.

Q. What are the inconveniences which come by controversies in Religion?

A. Vice passeth away unpunished, and the congregation is scandalized, chap. 5. 1. &c.

Quest. What be the vices S. Paul noteth in the Corinthians?

A. Ar-

A. Arrogancy, incoff, going to law one with another, and fornication.

Q. How would he have arrogancy reclaimed?

A. By humility; If any man among you seem to be wife in this world, let him be a fool, that he may be wife, chap. 3. 18.

Q. How incoff?

A. By excommunicating the party, ch. 5. 5.

Q. How going to Law?

A. By chusing some one or other of their brethren to set concord between them, without expence of time, and further charge, ch. 6. 5.

Q. How fornication?

A. By marriage: To avoid fornication, let every man have his wife, ch. 6. 5.

Quest. Which doth he most commend, marriage or a single life?

A. The single life.

Q. Why?

A. Because it is most apt for the service of God, by reason it is freed from those cares the other is intangled with, ch. 7. 32. 33.

Q. Doth not he likewise tax them of idolatry?

A. Yes, and of thinking the Minister a burthen to the congregation.

Q. How doth he reprove the first?

A. By shewing that although they fear God in heart, yet it is not lawfull for them to eat with Idolaters.

Q. Why?

A. Because in so doing, they may wound the weak consciences of others, ch. 8. 11. 12.

Q. How doth he reprove the second?

A. By shewing, that he which feedeth the flock, is worthy to, eat of the milk of the flock, chapter 9. 7.

Q. By whose example doth he teach them to avoid these immunities?

A. By the example of the Jewes, who were ambitious, full of strife, despisers of the Prophets, and profaners of holy things, chap. 10.

Q. Why are they taught to avoid these things?

A. Because their bodies are the temples of God, and therefore they ought not to make them the temples of the Devil, by suffering themselves to be polluted with such uncleanness, ch. 3. 1.

Q. When do they avoid them?

A. When they do all things in purity of spirit, and to edification, ch. 2. 4. 5.

Q. What is the best ground for edification?

A. Love.

Q. How do you prove that?

A. Because he that teacheth, although he speak with the tongue of an Angel, and hath not love, is like a tinkling Cymball, chap. 13. 1. He that hath faith able to remove mountains, and wants love, is nothing, ver. 2. And he that giveth all he hath to the poore, and is without love, profiteth nothing, ver. 3.

Quest. Love then is necessary in all the points of Religion?

A. It is: for he that comes to the Lords table without love, is an unworthy guest: and he that prayeth, and is not in love, calleth for vengeance on himself.

Q. Wherein did the Corinthians abuse prayer?

A. In not observing the custome of the time.

Q. What was that?

A. To pray bare-headed, ch. 11. 4.

Q. Wherein did they abuse the Lords Supper.

A. In that some came with a carnal desire to eat, and some had filled themselves before, ch. 11. 21.

Q. What was the presumption of their women?

A. They took upon them to teach, which is not allowable, ch. 14. 24.

Q. What principall thing was to be observed amongst the teachers?

A. Not to teach or pray in a strange tongue, by which the people could not be edified, and whereunto they could not say, Amen, ch. 14. 2.

Q. What was the last error Paul confuted in them?

A. Their doubting of the Resurrection.

Q. How doth he confute it?

A. By shewing that Christ is risen, which is the first fruits of them that shall rise, ch. 15.

Q. How doth he prove that Christ is risen?

A. By the testimony of the Apostles, and of others that saw him: but lest this might not be sufficient, he confirms it also by reason.

Q. How is that?

A. That unlesse there be a Resurrection, Faith and Preaching are both in vain, ch. 15. 14.

Q. How doth Paul conclude this Epistle?

A. With an exhortation for the relief of the poore.

2. CORINTHIANS.

Question.

From whence was the second Epistle to the Corinthians written?

A. From Philippi a city in Macedonia.

Quest. What are the principall circumstances to be considered?

A. Three.

Q. Which be they?

A. The cause why he writ, the persons whom he toucheth, and the matter whereof he treateth.

Q. What was the cause of his writing?

A. The inflexible nature of some, that notwithstanding his former persuasions, still despised his authority.

Q. Who are the persons?

A. The false teachers, himself, and the Corinthians.

Q. What is the matter?

A. A confutation of his detractors, and a confirmation of his own doctrine.

Q. How confutes he his detractors?

A. By proving them teachers not for love, but to fill their own bellies; and that they were boasters of other mens labours, ch. 10. 15. & 11. 20.

Q. How doth he confirm his own doctrine?

A. Three wayes.

Q. Which be they?

A. First, in respect of the ground thereof, which is Christ Jesus, chap. 4. 5. Secondly, in respect of the fruit, which it had brought forth in them, which was Faith, Patience, and Love, chap. 8. 7. & 9. 2. Thirdly, in respect of his own constancy, whom the persecutions of the world had sealed the true Minister of God.

Q. How?

A. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land could grieve him from his proceeding in his calling, chap. 6. 4. & 11. 24. to 30.

To the GALATIANS.

Question.

WHat was the cause Paul writ to the Galatians?
A. Their declining from that which he had taught them.

Q What was that?

A. Faith in Christ Jesus.

Q How declined they from Faith?

A. In thinking to be justified by the works of the Law.

Q How doth he reprove them?

A. By shewing that as many as are of the works of the Law, are under the curse, ch. 3. 10.

Q How were they delivered from this curse?

A. Christ hath redeemed us by being made a curse for us, chap. 3. 13.

Q What doth he then counsel them to do?

A. To forsake the beggarly traditions of the Law, as Circumcision, and the observation of dayes and times, chap. 4. 9. 10.

Q What was the reason?

A. Because neither Circumcision, nor Uncircumcision avail any thing, but a new creature? ch. 5. 15

Q What is understood by a new creature?

A. One regenerated by faith, as being dead to sinne, and risen again through Christ, to newnesse of life, ch. 2. 19. 20.

Q How are we known to be regenerate?

A. If we bring forth the fruits of the Spirit.

Q What are the fruits of the Spirit?

A. All kinds of Christian virtue, love, joy, peace, long-suffering, gentleness, goodness, faith, meeknesse, temperance, &c. ch. 5. 12.

Quest. Is there no law against them that live in this estate?

A. There is none that hath any condemning power over them.

Q What are the fruits of the flesh?

A. Lusts against chastity, as adultery, uncleannes; against religion, idolatry, witchcraft; against charity, envie, murder, &c. against temperance, gluttony, drunkennesse, &c.

Q What shall become of them that delight in these works of the flesh?

A. They shall not inherite the Kingdom of God

Q Where was Paul when he wrote this Epistle?

A. At Rome.

St PAUL to the
EPHESIANS.

Question.

WHat were these Ephesians that Saint Paul writeth unto?

A. Inhabitants of the chief City of Ionia in Asia minor.

Q Who converted them to Christianitie?

A. Saint Paul, about 12 years after the Resurrection of our saviour, Act. 19.

Q What was the estate of the Ephesians when Paul writ unto them?

A. As it is of all those amongst whom Gods word hath been sown.

Q How is that?

A. The good seed of Pauls Doctrine was mingled with the cockle and weeds of false teachers. **Q** In such a needfull businesse, how chance he did so rather go unto them then write?

A. Because he was a prisoner at Rome.

Q What method doth he use in confirming the Ephesians in the faith which he had before taught them?

A. First, he useth an admonition, then a Prayer, and last of all, an Exhortation.

Q Of what doth he admonish them?

A. Of foure things.

Q Which be they?

A. First, he shewes that they were predestinated to the calling o. Christians, before the foundation of the world, and therefore there was nothing that happened to them by chance, ch. 1. 4. 11. Secondly, he puts them in mind, that the ground of their faith is Christ Jesus, to whom all power both in Heaven and Earth was given; and therefore, they needed not to stand doubtfull of their reward, ch. 2. 20. to 23. Thirdly, he records in what estate they were before they were called.

Q What was that?

A. That they were under the power of Satan, and dead through sinne; and therefore being now quickned by the spirit of Christ, the farther they were off from grace, the greater debtors they were now for the same, chap. 2. 4. 5. Fourthly he bids them not faint because of the persecution which they saw was laid upon him.

Q What reason shewes he for that?

A. Because it was their glory, ch. 3. 13.

Quest. In what respect could his persecution be to their glory?

A. In this, that seeing him constantly endure imprisonment and death for the truth of the Gospel which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and no tradition of man.

Q For what doth he pray to God for them?

A. For three things.

Q Which be they?

A. First, for the strength of his holy Spirit, ch. 3. 19. Secondly, that he would give them a faithful heart, ch. 3. 17. And thirdly, to endure them with unfained charity.

Q How manifold is his exhortation?

A. Twofold.

Q As how?

A. Generall and particular.

Q What is his generall exhortation?

A. Certain observations common to all men, to walk worthy of their calling, ch. 4. 2.

Q What is their calling?

A. Christianity.

Q What is the end thereof?

A. Eternall life.

Q Who hath called us therunto?

A. God the Father, by his Sonne Christ Jesus, chap. 3. 11.

Q By what means?

A. By two kinds of means.

Q Which be they?

A. First, by outward means, as by afflictions, and persecutions; and secondly, by inward means: as by working of Gods Word in our hearts, and the wholesome admonition of his holy Spirit, chapter 4. 10.

Q How may we walk worthy of our vocation?

A. If we avoid lying, anger, theft, filthy speaking,

king, and imbrace humility, meeknesse, patience, charity, & unity of spirit, ch 4.2.3 & ver.25.to 31

Q. What is humility?

A. Not to preferre our selves before others, nor to desise them in respect of our selves.

Q. What is meeknesse?

A. Not to be easily moved to anger.

Quest. Is it not lawfull then, to be angry with such an offender?

A. Yes, so we be not angry unto sin, nor let the sun go down upon our wrath, ch. 4.26.

Q. How may we be angry and not sinne?

A. If we bridle our fury, that we break not forth into any wicked and unlawfull thoughts, words, or deeds.

Q. What is Patience?

A. A quiet digelking of wrong, and leaving the revenge to God.

Q. What is Charity?

A. A compunction of heart, whereby one Christian is incited to help and succour another.

Q. What call ye the unity of the Spirit?

A. An agreement together of Gods people in true faith and doctrine, without sect or dissention

Q. Why ought we to walk in unity of Spirit?

A. Because God, which hath created us, Christ which hath redeemed us and the holy Ghost which hath sanctified us, is but one, and the means whereby we are saved one, that is to say, Faith; and therefore we ought to agree together in mind, as children of one Father, or as tieirs, ordained all for one happy inheritance, ch 4.4.5.6.

Q. Having declared what the vices are which S. Paul would have us follow, rebearse the vices which he would have us avoid?

A. Lying (as I said before) theft, anger, filthy speaking, (out of the fifth chapter) coverousnesse, fornication, drunkennesse, false doctrine, foolish and idle jesting.

Q. What is a lie?

A. A counterfeit and false declaration of the thought and mind, as when we speak one thing and think another.

Q. What is theft?

A. Not onely to steal with the hand, but all manner of deceit and unlawfull gain.

Q. What is anger?

A. A desire of revenge for some wrong done unto us, or unto them whom we love.

Q. Of how many sorts is it?

A. Of two.

Q. Which be they?

A. Naturall, and Diabolically.

Q. What call you naturall anger?

A. The anger that is in a Magistrate towards the Subject, a Father towards his Child, or a Master towards his servant or scholar, for the due correction of such vices as they perceive in them, to the dishonour of God.

Q. What is diabolically anger?

A. So to be incens'd, as to wish the destruction of any one.

Q. Wherein consisteth filthy communication?

A. In swearing, cursing, blaspheming, immodest words, and idle jesting.

Quest. How must Christians then frame their dayly conference?

A. In such sort, as it may be to the edification one of another, speaking unto themselves in Psalmes and Hymns, and spirituall Songs, and gi-

ving thanks to God for all things, chap. 5.19. 20.

Q. What is covetousnesse?

A. A greedinesse to gain, without regard of their own necessities, or the necessity of others.

Q. What is fornication?

A. A polluting of the soul with lust of the body

Q. What is drunkennesse?

A. A confounding of the reason and the senses with immoderate drinking.

Q. What is false doctrine?

A. Any thing that is taught contrary to the truth of Gods Word.

Q. How are they said to lead their lives, that delight in any of these abuses?

A. Improvidently.

Q. Why?

A. Because they neglect the will of God, to follow their own wayes.

Q. How are they said to lead their lives that abhorre them?

A. Circumspectly.

Q. Why?

A. Because they preferre the will of God before their own imagination, ch. 5.15.17.

Quest. What is Pauls particular exhortation in this Epistle?

A. The duty of husbands and wives, parents and children, matters and servants.

Quest. What is the duty of husbands towards their wives?

A. To love them as Christ loved the Church, who gave his life for it, ch. 5.25.

Quest. What is the duty of wives towards their husbands?

A. To submit themselves unto their husbands, as unto the Lord, ch 5.22.

Quest. What is the duty of parents towards their children?

A. Not onely to feed and cloath them, but to bring them up in the fear of the Lord, ch. 6.4.

Quest. What is the duty of children towards their parents?

A. To honour and obey them with bodily reverence, and with the unfained love of the heart, chap. 6.2.

Q. What is the duty of masters to their servants?

A. Not to defraud them of their due, nor to use cruelty towards them, remembering that they themselves have also a Master in Heaven, ch 6.11.

Q. What is the duty of servants to their masters?

A. To obey and labour for them in singleness of heart, and not with eye service.

Q. How is that?

A. To do all things (whether their master be absent or present) as if God beheld them.

Q. How doth S. Paul wish the Ephesians, and in them us, to arme our selves for the accomplishing of these, and all other duties?

A. First, to gird them with the girdle of truth. Secondly, to put on the breast-plate of righteousness. Thirdly, to be shod with the shooes of the preparation of the Gospel of peace. Fourthly, to take the shield of faith. Fifthly, the helmet of salvation. Sixthly, the sword of the Spirit, chapter 6.14. to 17.

Q. What is understood by the girdle of truth?

A. A binding of our selves to the observation of the Word of God.

Q. What by the breast-plate of righteousness?

A. A good conscience or innocency of life.

- Q. What by the shoes of peace?*
 A. Friendly and quiet conversation.
Q. What by the shield of faith?
 A. The righteousness of Christ, able like a brazen shield, to protect and cover us from the darts of the World, the Flesh, and the Devil.
Q. What by the helmet of salvation?
 A. The strength and power of Christ, being for our sake vanquisher of hell, death, and sin.
Q. What by the sword of the spirit?
 A. The Word of the everliving God, which as a sword, we must draw forth to defend our selves and offend our spirituall enemies.
Q. What is the speciall quality required in him that is thus armed?
 A. Prayer, and continuall watchfulness, ch. 6. 18.

To the PHILIPPIANS.

Question.

- W**hat were the Philippians?
 A. Exiles of Philippi, a city in Macedonia, where S. Paul had planted the Gospel.
Q. What moved him to write unto them?
 A. Two things.
Q. Which be they?
 A. First the generall care he had for all the people of God. Secondly, that he might shew his thankfulness toward the Philippians.
Q. For what?
 A. For sending him relief, after they knew he was prisoner in Rome.
Q. By whom did they send him relief?
 A. By Epaphroditus, a professour of the Gospel.
Q. How did he shew his thankfulness toward them?
 A. Two ways.
Q. Which be they?
 A. First, in praising God for them; and then in praying unto God for them.
Q. How doth he praise God for them?
 A. In that it had pleased him to receive them into the fellowship of the Gospel, ch. 1. 5.
Q. In what sort doth he pray to God for them?
 A. Three manner of ways.
Q. Which be they?
 A. First, that God which had begun this good work in them, would continue it untill the day of Christ Jesus, chapter 1. 8. Secondly, that they might be able, through his grace, to discern true Doctrine from false, chap. 1. 10. Thirdly, that they might abound in love, and the works of righteousness, ch. 1. 11.
Q. How doth he encourage them, lest his imprisonments should make them faint?
 A. Three ways.
Q. Which be they?
 A. First, in respect of others. Secondly, of himself. Thirdly, by the example of Christ.
Q. How in respect of others?
 A. That as others in beholding his constancy, were boldened, and did more frankly profess Christ, so he hoped they would do, ch. 1. 14.
Quest. How doth he encourage them in respect of himself?
 A. That as he knew Christ should be magnified in his body, whether he lived or did: so he doubted not but that they should be of the same mind, ch. 1. 20.

- Q. How by the example of Christ?*
 A. That as Christ, being God, became man; being free, became bound; being Lord and Master over all, became a servant to all; and for our sake was content to suffer all reproach and tyranny, yea, death it self: so we for his sake should not refuse to do the like, chap. 2. 5. to 11.
Q. What reason doth he alledge, to be better to persuade us thereunto?
 A. A two-fold reason.
Q. What is that?
 A. First, as touching the reward of our persecutors. Secondly, as touching the reward of us that are persecuted.
Quest. What doth he say shall be the reward of our persecutors?
 A. Perdition.
Q. What of us that are persecuted?
 A. Salvation, ch. 1. 28.
Q. How doth he conclude these circumstances?
 A. With a necessity to suffer with Christ, if we will be thought to believe in Christ, ch. 1. 29.
Q. What doth Paul exhort us unto in this Epistle?
 A. Concord, meekness of mind, and godly conversation.
Q. How to concord?
 A. That we be of one judgement in Religion, chap. 2. 1.
Q. How to meekness of mind?
 A. That nothing be done through vain glory, but every man to esteem other better then himself, ch. 2. 3.
Q. How to godly conversation?
 A. That whatsoever is true, just, and of a good report, that to follow, ch. 4. 8.
Q. What doth he bid us to beware of?
 A. False teachers.
Q. What names doth he attribute to false teachers, whereby so know them?
 A. He calleth them dogs, evil workers, cormorants, belly-gods, enemies to the Crosse of Christ, and minders of earthly things, ch. 3. 18. 19.
Q. And wherefore doth he call them dogs?
 A. Because (like dogs) they bark against the doctrine of the Gospel.
Q. And why evil workers?
 A. Because in the harvest of the Lord they seek not his glory, but their own commodity.
Q. Why cormorants?
 A. Because they teach that Circumcision, and he works of the Law are necessary to salvation.
Q. Why belly-gods?
 A. Because they sought rather after their own ease and pleasure, then the spirituall good of Gods people.
Q. Why enemies to the crosse of Christ?
 A. Because they are Christians, in name onely, and not in deed.
Q. Why minders of earthly things?
 A. Because their chiefest care was to be rich, and to rise to promotion.
Q. How doth Paul make known the true Ministers of God?
 A. By five especiall notes.
Q. Which be they?
 A. First, he saith, they hold it a glory to dy for the confirmation of their Disciples faith, ch. 2. 17. Secondly, they put no confidence in earthly things, chap. 3. Thirdly, they do esteem all things losse, and as very dung, for the excellent knowledge of Christ,

Christ, chap. 3. 8. Fourthly, they preach the righteousness of Christ, and not mens works, verſe 9. Fifthly, their conversation is in heaven, from whence they expect Christ, by whose coming they hope to be made immortall, ch. 3. to 21.

Q. What is it to have our conversation in heaven?

A. To live like Saints on earth.

Q. That we may be able to do so, what is required of us?

A. Three things.

Q. Which be they?

A. Faith toward God, love toward our neighbour, and sobriety toward our selves.

To the COLOSSIANS.

Question.

What were the Colossians?

A. A people dwelling in Colosse, a City of Phrygia, whom Paul saluteth in the name of Christ

Q. After his salutation, what did he?

A. Give God thanks for them.

Q. Why?

A. Because of their faith in Christ Jesus.

Q. How doth he strengthen that faith?

A. First, by Prayer, and then by Exhortation.

Q. To whom doth he pray?

A. To God.

Q. For what?

A. For six things.

Q. Which be they?

A. First, that they may be filled with the knowledge of the will of God, in all wisdom and spirituall understanding, ch. 1. 9.

Q. What is the wisdom he prays for?

A. The knowledge that makes men wise unto salvation.

Q. Proceed: what is the second?

A. Secondly, he prayeth that they may walk worthy of the Lord, ch. 1. 10.

Q. How is that?

A. To the honour of God, and the profit of others.

Q. What is the third thing?

A. That they may be fruitfull in all good works, chapter 1. 10.

Q. What call you good works?

A. The testimony of a lively faith, set forth by the deeds of mercy.

Q. What is the fourth thing?

A. That they may increase in the knowledge of God, ch. 1. 10.

Q. How shall they increase?

A. By the dew of Gods mercy, and the Sun-shine of his righteousness.

Q. What is the fifth thing?

A. That they may be strengthened.

Q. With what?

A. With the glorious power of Christ.

Q. To what end?

A. To endure with patience and joy the afflictions of this life, chap. 1. 11.

Q. What is the sixth thing?

A. That they may be alwayes thankfull unto God.

Q. Doth he shew any reason why they ought to be thankfull?

A. Yes, first in that God hath made them meet to be partakers of the inheritance of Saints: And

secondly, in that he had delivered them from the power of darknesse, and brought them into the kingdom of light, ch. 1. 12. 13.

Q. By whose means?

A. By Christ their Redeemer, the Image of the invisible God, the head of the Church, the first born of the dead, and the Peace-maker between God and men.

Q. What doth he exhort them unto?

A. To cleave unto none, but unto Christ.

Q. Why?

A. Because in him onely they shall be compleat and perfect, chap. 2.

Q. Where must we seek him?

A. In Heaven.

Q. How?

A. By setting our affections on things that are above, and not on things that are on earth, ch. 2. 2.

Q. When are our affections set on things that are above?
A. When we live after the good motions of the Spirit.

Q. When upon things that are upon the earth?

A. When we live after the desires of the flesh.

Quest. Shew me a difference between the Spirit and the flesh.

A. The flesh saith, rather seel then suffer want; the spirit saith, thou shalt not covet another mans goods: the flesh saith, revenge where thou hast taken wrong; the spirit saith, forgive as Christ hath forgiven thee, ch. 3. 13.

Q. When doth this Spirit fall upon us?

A. In Baptisme.

Q. How may we grieve this Spirit?

A. By abusing the good graces of God, which it bringeth with it; as, by turning mercy into cruelty, humility into pride, and by applying the time appointed to Gods service, to the service of the world.

Q. How is the time lost to be redeemed?

A. By spending it more virtuously then heretofore we have done: as if we have been careless, now to be watchfull; if we have forgot God & his benefits, now to pray unto him and be thankfull; if we have bin idle talkers, now to season our words with the salt of wisdom and edification. ch. 4. 6.

I. THESSALONIANS.

Question.

How is this Epistle divided?

A. Into two parts.

Q. Which be they?

A. Into a commendation and an exhortation.

Q. For what doth he commend the Thessalonians?

A. First, for their readiness to hear: and secondly, for their profiting by hearing.

Q. How did he know they profited by hearing?

A. By three things which he saw begin to flourish amongst them.

Q. And what were those?

A. Effectuall faith, diligent love, and patient hope, ch. 1. 3.

Q. What is effectuall faith?

A. That faith which brings forth good works.

Q. Diligent love, what is that?

A. That love which hath a care to benefit whom it loveth.

Q. Patient hope, what is that?

F 3

A. Hope

A. Hope that giveth a man courage to indure all the afflictions of this life without repining, because he depends upon the reward promised in Christ.

Q. *And what is that?*

A. Eternal life.

Q. *How many kinds of love are there?*

A. Three.

Q. *Which be they?*

A. First, love in the Magistrate to labour for the glory of God, and benefit of the Common-wealth. Secondly, love in the Minister, to feed his flock. Thirdly, love in the private man, to maintain the welfare of his friend and neighbour.

Q. *How do they receive the Gospel that receive it with such profit?*

A. They receive it not in word only, but in power also, chap. 1.5.

Q. *What assurance doth it bring unto them?*

A. That they are the elect children of God, chapter 1.7.

Q. *But what are these men unto God?*

A. A glory.

Q. *What unto the world?*

A. A good example, chap. 1.7.

Q. *How doth Paul commend himself?*

A. First, for his love towards them: secondly, for his diligence in teaching: thirdly, for his purity of Doctrine.

Q. *Wherein did he shew his love?*

A. In foure respects.

Q. *Which be they?*

A. First, in protesting that he was not onely willing to have dealt the Gospel unto them, but also his own life, chap. 2. 8. Secondly, in sending Timothy unto them for their comfort, when he could not come himself, chap. 3. 5. Thirdly, in esteeming their constancy in the faith, his life, and their fainting his death, chap. 3. 8. Fourthly, in continuall praying for them, that their hearts might be stable and blamelesse in holinesse before God and the world, ch. 3. 13.

Q. *Wherein did he shew his diligence in teaching?*

A. In that he laboured night and day for their instruction.

Q. *Wherein the purity of his doctrine?*

A. In that it was without deceit, flattery, covetousnesse, vain-glory, and not to please men, but God, ch. 2. 11. to 18.

Q. *Was not Paul vain-glorious then, when he did thus praise himself?*

A. No.

Q. *Why?*

A. For two causes?

Q. *Which be they?*

A. First, in that he did it not to win praise to himself, but to allure them to imbrace the Gospel which he taught: and secondly, to shew what difference there was between him and his doctrine, and the false teachers, and their doctrine.

Q. *What doth he exhort the Thessalonians unto?*

A. To keep their bodies as vessels of holinesse.

Q. *Why?*

A. Because God hath called them not to uncleannesse, but to purity of life, ch. 4. 7.

Q. *What must they do to keep their bodies holy unto the Lord?*

A. Fly from lust, oppression, fraud, contention, idlenesse, and all appearance of evil, ch. 4. 3. to 12. & ch. 5. 22.

Q. *What doth he annex to this exhortation?*

A. A reprehension.

Q. *For what doth he reprehend them?*

A. For two things.

Q. *Which be they?*

A. For mourning for the dead, and curious searching to know when should be the time of Christs second coming.

Q. *Ought we not then to mourn for the dead?*

A. No, not in that manner as Infidels do, which think their dead shall not rise again.

Q. *How then?*

A. As good Christians should, who account of death but as a sleep, out of the which the faithfull shall one day awake to their eternall joy, ch. 4. 1.

Q. *Why doth he forbid them to search for the time of Christs coming to judgement?*

A. For two causes.

Q. *Which be they?*

A. First, because they can never certainly know it, being a thing hidden from the Angels in heaven, much more from men on earth; and secondly, because he would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a theefe in the night, then to inquire after the hour.

Q. *How must they make themselves ready for it?*

A. In walking like the children of light, and not like the children of darknesse, ch. 5. 5.

Q. *How is that?*

A. In peace and love one toward another, in watching, praying, continuall thanksgiving, hearing the Word preached, and reverencing the Ministers, ch. 5. 6. 13. to 20.

Q. *How doth he conclude this Epistle?*

A. He desires their prayers, and greets them with an holy kisse.

Q. *What doth he intend by that?*

A. He would have them (according to the custome of those times) to manifest their pure, hearty and sincere affection to one another by this holy kisse.

Q. *Doth he command them nothing else?*

A. Yes.

Q. *What is it?*

A. He charges them by the Lord, that this Epistle be read to all the brethren, ch. 5. 27.

Q. *What do we learn from hence?*

A. That the Scriptures are to be read by and to all Christians.

2. THESSALONIANS.

Question.

What is to be gathered out of the second Epistle to the Thessalonians.

A. The triall of faith.

Q. *How is faith tried?*

A. By affliction.

Q. *What is the fruit of affliction?*

A. Patience, ch. 1. 4.

Q. *And what proceeds of patience?*

A. The righteous judgement of God, ch. 1. 5.

Q. *Whom will God judge?*

A. The afflicter and the afflicted.

Q. *How will he judge the afflicter?*

A. In flaming fire, rendering vengeance, ch. 1. 8.

Q. *How the afflicted?*

A. In

A. In mercy, giving them rest, ch. 1. 7.
Q. When shall this judgement be?
 A. At the latter day, when the Lord Jesus shall shew himself from Heaven with his mighty Angels, chap. 1. 7.
Q. What shall be a signe of that day?
 A. The falling away of many from the faith, chap. 1.
Q. By whose means shall they fall away?
 A. By the means of Antichrist.
Q. What is Antichrist?
 A. The man of sin, that opposeth himself against all that is called God, ch. 2. 4.
Q. By whom will he work?
 A. By Satan.
Q. In what manner?
 A. With great power, but in all deceivableness, chapter 2.
Q. Amongst whom?
 A. Not among the Elect, but them that shall perish, ch. 2. 10.
Q. Why not among the Elect?
 A. Because from the beginning they are chosen to salvation, ch. 2. 13.
Quest. Therefore what ought to be the care of the Elect?
 A. To stand fast to the doctrine which they have received, ch. 2. 15.
Q. What is the means whereby they may be able to stand fast?
 A. Prayer.
Q. What must they pray for?
 A. Two things,
Q. Which be they?
 A. That the Word of God may have free passage, and that they may be delivered from the company of the wicked, ch. 3. 15. 16.
Quest. Whose steps doth Saint Paul counsel them to follow?
 A. His own.
Q. Wherein?
 A. First, in uprightnesse of mind, and then in labouring before they eat, ch. 3. 7. 12.
Q. How must we carry out selves toward them that walk unchristianly?
 A. We must withdraw our selves from them and not frequent their company, ch. 3. 6.
Quest. How must they be used that follow not his instruction?
 A. Excommunicated, ch. 3. 14.
Q. Tell me what excommunication is?
 A. To be banished the Congregation of God.
Q. As an enemy utterly to be cast off?
 A. No. but as a friend, to be won to amendment of life, chapter 3. 15.

1. TIMOTHY.

Question.

What was Timothy?
 A. A Disciple of Pauls, and a Professor of the Gospel.
Q. Where did he profess it?
 A. In Ephesus.
Q. What doth Paul admonish him of?
 A. His duty.
Q. In what consisteth his duty?
 A. In reading the Word, and rebuking of sinne,

Q. How must he rebuke sinne?
 A. Openly.
Q. Why?
 A. Because others may take heed, ch. 5. 20.
Q. Is there no difference to be made?
 A. Yes.
Q. In what?
 A. The elder sort must be rebuked as Fathers the younger as brethren, chap. 5. 1.
Q. What must he teach all men?
 A. To pray.
Q. In what sort?
 A. By lifting up of pure hands, ch. 2. 8.
Q. For whom?
 A. For all people, but especially for Princes and Rulers.
Q. To what end?
 A. That under their authority we may lead a quiet and peaceable life.
Q. How all women?
 A. To array themselves with shamefastnesse and modesty, and not with gold, pearl, or brodered hair, ch. 1. 6.
Q. How Ministers?
 A. To be blamelesse, the husband of one wife, watchfull, sober, harborous, apt to teach, no drunkard, quarreller, or covetous, ch. 3. 2. 3. Holding the mystery of faith in a pure conscience.
Q. What is the issue of this?
 A. He shall save himself, and those that heare him, ch. 4. 16.
Q. How widowes?
 A. To exercise deeds of charity, to bring up their children virtuously, not to be idle prattlers, gadding from house to house, ch. 5. 13.
Q. How rich men?
 A. Not to be high-minded, nor put confidence in uncertain things, but to be ready to distribute to them that want, ch. 6. 17.
Q. What is the best gain?
 A. Godliness, ch. 6. 6.
Q. Why?
 A. Because they that would be rich fall into many temptations and snares that may drown them in perdition and destruction, ch. 6. 9.
Q. Can riches further mens salvation?
 A. Yes, they may, the rich man may lay up in store a good foundation for time to come, and so may lay hold on eternall life.
Q. How may he do this?
 A. By approving himself rich in good works, ready to distribute, ch. 6. 18.

2. TIMOTHY.

Question.

How is this Epistle divided?
 A. Into two parts
Q. Tell me which be they?
 A. Into an Exhortation, and a Prophecie.
Q. But what doth Paul exhort unto?
 A. Steadfastnesse in faith, and patience in suffering for the same, ch. 1. 14.
Q. Why?
 A. Because those that will reigne with Christ, must suffer with Christ, ch. 2. 12.
Q. By what example?
 A. By the example of the Souldier, Husband-

F 4

man

man, and of him that contendeth for a mastery: neither of which receive recompence, except they first labour, ch. 2. 4. 5. 6.

Q. What hindereth our salvation in this behalf?
A. Contending about frivolous and vain questions.

Q. How?

A. In that they ingender strife, ch. 2. 14. 23.

Q. Of what doth he prophesie?

A. The perillous times to come, ch. 3. 1.

Q. How should the times to come be perillous?

A. By reason of wicked men.

Q. What wicked men?

A. Lovers of themselves, covetous, boasters, proud, and cursed speakers, disobedient to Parents, without natural affection, &c. ch. 3. 2. 3. 4. & 5.

Q. By what means therefore doth he teach Gods Ministers to repress the malice of such men?

A. By preaching the Word in season, and out of season, by reproving, rebuking, and exhorting with all long suffering and doctrine.

Q. What is the Word?

A. The Scripture given by inspiration from God.

Q. What use is there of it?

A. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect in all good works, chapter 3. 17.

PAUL to TITUS.

Question.

W. Here was Titus when Paul writ unto him?

A. In Crete.

Q. To what end was he there?

A. To finish the doctrine which Paul had begun.

Q. How must he be armed thereunto?

A. With boldnesse, as Gods Ambassadors, and by shewing himself an example of good works, and integrity of life, ch. 2. 7. 15.

Q. To whom?

A. To all whom he taught.

Q. Who were those?

A. Both young and old.

Q. What doth he teach the old?

A. The men to be sober, honest, discreet, sound in Faith, Love, and Patience, ch. 2. 2. The women to be holy, and not given to wine.

Q. What doth he teach the young?

A. The men to be sober minded, women to be chaste, obedient to their husbands, and no gadders abroad, ch. 2. 5.

Q. What will he have Titus constantly to presse upon them?
A. The necessity of good works, that they that have believed in God, might be careful to maintain them.

Q. What reason gives he?

A. Because they are good and profitable to men.

Q. How good and profitable?

A. Because they are acceptable to God, and beneficial to our selves.

PAUL to PHILEMON.

Question.

From whence was this Epistle writte?
A. From Rome.

Q. Upon what occasion?

A. Onesimus, a servant to Philemon, being fled from his master, Paul winneth to Christ, and sends him back again.

Q. By what means?

A. That Philemon would receive him.

Q. How?

A. As if Paul himself were present, ver. 17.

Q. For what reason?

A. Because he was now not onely his servant but his brother in the Lord.

Q. How?

A. In that he professed the Gospel.

The Epistle to the HEBREWES.

Question.

W. Who writ this Epistle?

A. Saint Paul, it is probably received.

Q. On what grounds?

A. All the Greek copies give it him, the phrase in many places none but his, the Conclusion, his mentioning Timothy, and lastly, S. Peter writing to the Jewes, tells us, 2 Pet. 3. 15 that S. Paul writ to them, which must needs be this Epistle.

Q. What is handled in it?

A. The difference between the Priesthood of Christ, and the Levitical Priesthood.

Q. How do they differ?

A. In five points.

Q. Which be they?

A. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.

Q. How do they differ as touching the Office?

A. The Priesthood of the Levites was external, and after the order of Aaron; the Priesthood of Christ is spirituall, and after the order of Melchisedech.

Q. What is it to be a Priest after the order of Melchisedech?

A. To be a Priest, a Prophet & a King, not for a month, a year, or an age, but for ever, ch. 7. 3. & 20.

Q. Why are all those three titles added?

A. Because he sanctifieth us from sin, teacheth us by his wisdom, and governeth us by his power.

Q. How do they differ as touching the Temple?

A. The Temple of the Levites was built with hands, and to endure but for a time; the Temple of Christ is built by the holy Ghost, ch. 8.

Q. How do they differ touching their sacrifices?

A. The Levites did offer the blood of Goats and Bulls, but Christ his own precious blood.

Q. How touching their Ceremonies?

A. The Ceremonies of the Levites were corporal, as the attiring of the body & other externall observations: but the ceremonies of the Gospel are spirituall, as the virtuous disposition of the soul.

Q. How touching their Effects?

A. The sacrifices of the Levites, though many times offered, did scarce sanctifie the body: the sacrifice of Christ, but once offered, sanctifies both body and soul, ch. 9. 14. & 28.

Q. In whom?

A. In all that have faith.

Q. What is faith?

A. The ground of things which are hoped for & the evidence of things which are not seen, c. 11. 1.

Q. p. 14

Q. Did the Patriarchs walk by faith or by sense?

A. By faith, chap. 11.

Q. What fruits did it bring forth in them?

A. All that was commendable in them.

Q. How do the Temples of Moses and Christ agree?

A. The Temple of Moleshad three separations: the holiest of all, whereinto the high Priest only entered, and that but once every year: the Tabernacle of the Congregation, where the Levites remained, and the open Court, where the people had resort; so in the Temple of Christ, there is the Spirit, the Soul and the Body.

Quest. What difference is between the Soul and the Spirit?

A. By Spirit is understood regeneration through faith in Christ, and by Soul is understood man in his first corruption, living according to the rule of reason, without the knowledge of Gods Word, or Faith.

Q. Being once grafted into Faith, what is it to fall away from it?

A. Sin against the holy Ghost, which is unpardonable, ch. 6. 4 & 10. 16.

Q. How may we fall from Faith?

A. If when we have once received the knowledge of Christ, we afterward deny him.

Q. What therefore are the Hebrews counselled to do?

A. To keep the profession of their hope without wavering, chap. 10. 23.

Q. How must it be?

A. Through patience.

Q. Wherein?

A. In esteeming light the troubles of this life, by setting before their eyes the joy of the life to come.

Q. What have they to encourage them?

A. The words of our Saviour.

Q. Which be they?

A. My son, faint not when thou art rebuked: for whom the Lord loveth, he chasteneth, and scourgeth every son that he receiveth, ch. 12. 5, 6.

Q. Is there nothing else required but patience?

A. Yes, the sacrifice of a Christian.

Q. What is that?

A. To praise God always, and distribute to the poore, ch. 13. 15, 16.

Q. How doth he encourage them to this duty?

A. By assuring them that God is not unrighteous to forget their work and labour of love, &c. chapter 6. 10.

The Epistle generall of

JAMES.

Question.

Why is this called the generall Epistle of James?

A. Because it is not written to any one man or country, but generally to all the Jewes dispersed through many countries.

Q. What doth it contain?

A. The effects of our justification, as Paul to the Romanes declared the cause.

Q. What is the cause of justification?

A. Faith.

Q. What are the effects?

A. Good works, ch. 2. 14.

Q. How is Faith divided?

A. Into two parts:

Q. Which be they?

A. A lively faith, and a dead faith.

Q. What is a lively faith?

A. Faith made known by good works.

Q. What is a dead faith?

A. Faith without good works, and so the Devil is said to have faith, ch. 2. 17, 19.

Quest. What be the good works Saint James exhorteth unto?

A. Patience, prayer, love, to beware of ambition, swearing, contention, to bridle the tongue, and rule the affections, not to speak evil one of another, not to be friends of this world, &c.

Q. From whence proceed good works?

A. From God, ch. 1. 17.

Q. From whence evil?

A. From our own concupiscence, ch. 1. 14.

Q. What faith Saint James of patience?

A. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, chap. 1. 12.

Q. What faith be of prayer?

A. Let him that asketh, ask in faith, and waver not, ch. 2. 6.

Q. Of love, what faith be?

A. He that loveth his neighbour as himself, fulfilleth the Law, ch. 2. 8.

Q. Of ambition, what?

A. God rejecteth the proud, and gives grace to the humble, ch. 4. 6.

Q. What of swearing?

A. Before all things (my brethren) swear not, neither by Heaven, Earth, nor any other Oath; but let your Yes, be yes; and your Nay, nay; lest ye fall into condemnation, ch. 5. 12.

Q. What of covetousness?

A. Where envying and strife is, there is all manner of evil works, ch. 3. 16.

Q. What of the tongue?

A. That it is a fire and a world of wickedness, defiling the whole body, if it be ungoverned, ch. 3. 4.

Q. What of evil speaking?

A. If a man speak evil of his brother, he speaketh evil of the Law, ch. 4. 11.

Q. Who are the friends of the world?

A. Such as esteem more of riches, honours, and such like, than of the Word of God.

Q. What faith Saint James of such men?

A. He bids them weep and howl for the miseries that shall come upon them; their riches are corrupt, and their garments are moth-eaten, their gold and silver is cankered, and the rust thereof shall be a witness against them, ch. 3. 12, 13.

Q. What is the best use of riches?

A. To employ them in doing of good, and in relieving the poore, the fatherless and widows, and that is called pure religion, and undefiled before God, ch. 1. 17.

Q. Every one therefore that heareth the Word of God is not religious?

A. No, but such only as are doers thereof, ch. 1. 22.

Q. Ought we to labour the conversion of our brethren from their evil ways?

A. Yes, it is the chiefest part of christian charity.

Q. How may we do it?

A. By brotherly advice and admonition.

Q. What shall we gain by it?

A. His soul from death, and hide a multitude of sinnes.

The

The first Epistle generall of
St PETER
the Apostle,

Question.

What is contained in the first Epistle of Peter.

A. Three things.

Q. Which be they?

A. The calling of Christians, their dignity, and fruits of their calling.

Q. Who hath called them?

A. Christ.

Q. How?

A. Through obedience, and sprinkling of his blood, ch. 1. 2.

Q. To what?

A. To an inheritance immortall and undefiled, that fadeth not away, but is reserved in heaven for us, ch. 1. 4.

Q. How must we apprehend it?

A. By faith, chap. 1. 5.

Q. What is the dignity of Christians?

A. They are said to be a royall Priesthood, a holy Nation, a peculiar People, ch. 2. 9.

Q. What is the fruit of their calling?

A. To shew the virtues of him that called them, chap. 2. 9.

Q. How is that?

A. Being holy as he is holy, and since he hath called us out of darknesse into light, to walk as in the day time, by laying aside all maliciousnesse, all guile and dissimulation, all envie and evil speaking, ch. 2. 1. 9.

Q. How shall we do these things, the world every hour provoking us to the contrary?

A. By setting before us the example of Christ, which gave his life for his enemies, and when he was reviled, reviled not again, and when he suffered, threatened not, but committed it to him that judgeth righteously, ch. 2. 21. 22.

Q. What brings us to that obedience?

A. The love we ow to Christ, that hath begotten us anew to righteousnesse. and the fear not to be partakers of his mercies, because of the small number of them that shall be saved.

Q. Who is the efficient cause of our salvation?

A. God the Father.

Q. What is the materiall cause?

A. The obedience of Christ to the death of the crosse,

Q. What is the formall cause?

A. Our effectuall calling.

Q. What is the finall cause?

A. Our sanctification.

Q. Wherein standeth our sanctification?

A. In two things.

Q. Shew me which be they.

A. In dying to sin, and living to God, ch. 4. 2.

Q. When do we live to God?

A. When we mortifie the lusts of the flesh, ch. 4. 2.

Q. Wherein consisteth this mortification?

A. In particular duties.

Q. What be those?

A. The duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastours of the Church, &c.

Q. What doth he counsel as touching every mans private self?

A. To be sober in watching and Prayer.

Q. What is Prayer?

A. A calling upon the name of God in time of necessity.

Q. What are the properties thereof?

A. It must be from the heart, with true faith, in the name of Christ, and in few words.

Q. What is the effect of Prayer?

A. It overcometh God, which overcometh all things.

Quest. What doth Peter counsel us to do as touching others?

A. One to suffer with another, to love as brethren, to be pitifull, not to render evil for evil, but contrariwise to blesse, ch. 3. 8. 9.

Q. Why must we love?

A. Because God hath loved us.

Q. Why must we suffer?

A. Because therein we are blessed, ch. 4. 4.

Q. How must we suffer?

A. Not as murderers, thieves, or evil doers, but as lovers of faith, ch. 4. 15.

Q. Why are we bound to these virtuous actions?

A. Because thereby God is glorified, ch. 2. 12.

Q. How doth he persuade to them?

A. By the example of our Saviour, that suffered, the just for the unjust, ch. 3. 1. 8.

The second Epistle of
St PETER.

Question.

What doth Saint Peter exhort us unto in this second Epistle?

A. That having once received the knowledge of the Gospel, we should confirm and establish it in us by good works, and cleave unto it, even to the end.

Q. Why?

A. Because as Saint Paul saith, So run that ye may obtain: so S. Peter saith, By making sure your Election, that is, not being idle or unfruitfull in your calling, an entrance is made unto you into the Kingdome of our Lord and Saviour Jesus Christ.

Q. What is the gate unto that entrance?

A. Death.

Q. What is death?

A. The laying down of the Tabernacle of this flesh, ch. 1. 14.

Q. Why doth he call this flesh of ours a Tabernacle?

A. Because we dwell therein as strangers, not for ever, but for a certain time.

Q. How doth S. Peter confirm the doctrine of Faith?

A. By shewing it is no deceivable fables, but the truth it self descended from heaven, ch. 1. 17. 18.

Q. Who are impugnors of this truth?

A. Hypocrites and Atheists.

Q. What are hypocrites?

A. Wels without water, such as pretend an outward holiness, but inwardly are corrupt and venemous, ch. 2. 13. 17.

Q. When shall these men appear?

A. In the latter times, ch. 3. 3.

Q. How shall they be disproved?

A. The heavens shall melt, and the earth be consumed with fire, and the Lord appearing in glory, shall give them the wages of unrighteousnesse, ch. 3. 10. & 3. 13.

Q. 16

1. *Jahn.*

- Q. Is there no hope of escaping?*
A. No, for he that spared not the Angels when they sinned, will not spare them, ch. 2. 4.
Q. What is the condition of counterfeit repentants?
A. To be worse at the end, than at the beginning.
Q. Is it good for them to have known God, and the means of salvation?
A. It is not: it had been better for them not to have known the way of righteousness, then to turn from it, ch. 2. 21.
Q. By what doth he fity expresse them?
A. By the dogge, returning to eat what he vomited: and the sow washed, re-wallowing in the mire.
Q. Doth S. Peter mention S. Pauls Epistles?
A. He doth: adding, that there are in them some things hard to be understood.
Q. Doth he for that deny the reading of them?
A. Nothing lesse: he blames the unlearned and unstable, that wrest them to their own destruction, chapter 3. 16.

The first Epistle Generall of ST JOHN.

Question.

- What is here set down?*
A. Two sorts of love.
Q. Which be they?
A. Love of the world, and love called charity.
Q. In what consists the love of the world?
A. In three things.
Q. Which be they?
A. Concupiscence of the flesh, lust of the eyes, and pride of life, ch. 2. 16.
Q. What is concupiscence of the flesh?
A. An inclination of the heart, to enjoy the pleasures of the body: as wantonnesse, chamoering, sloth, drunkennesse, and such like.
Q. What is the lust of the eyes?
A. A covetous and immoderate desire of worldly wealth, and all offences which do accompany it for the obtaining thereof; as lying, theft, deceit, rapine, usury, cozenage, and such like.
Q. Wherein consisteth pride of life?
A. In all things, as in meat, drink, apparel, house-room, and other things, to bear an arrogant contemptuous mind, striving to excell others.
Q. What doth he ther say touching such Lovers?
A. That God is not in them, nor they in him, chap. 2. 15.
Q. What is charity?
A. A motion of the heart, whereby we do love God, and in him our neighbour.
Q. What is it to love God?
A. To keep his Commandements, ch 5. 2.
Q. What is it to love our neighbour?
A. To esteem him as our self.
Q. How many kinds of love are there?
A. Two.
Q. Which be they?
A. True and fained love.
Q. Which call you true love?
A. Not onely to help our brother with all we have, but if need require, to offer our life for him, chap. 3. 16.
Q. Which call you fained love?

2. and 3. *John.* "Jude. 81

- A. To love in word, and not in deed, ch. 2. 11.*
Q. What saith S. John as touching true lovers?
A. That they dwell in God, and God in them, chap. 4. 17.
Q. What is it to dwell in God?
A. To be partakers of his grace, to the mortification of the flesh, and lively demonstration of our faith.
Q. How shall we know that God dwelleth in us?
A. If we see our brother want this worlds good, and do not shut up our compassion from him, but willingly relieve him, ch. 3. 17.
Q. What is said of him that hateth his brother?
A. That he walketh in darknesse, chapter 2. 11. is the child of the Devil, chapter 3. 10. abideth in death, chapter 3. 14. is a man-slayer, and barreth from eternall life, chap. 3. 15.

The second and third Epistles of ST JOHN.

Question.

- To whom were these two Epistles written?*
A. The one to a certain zealous Lady, the other to Caius, a professor of the Gospel.
Q. What doth he commend in this Lady?
A. The virtuous bringing up of her children.
Q. What is said of Caius?
A. His testimony of faith, and hospitality towards strangers.
Q. What doth he admonish them of?
A. To beware of deceivers.
Q. What are those?
A. Such as would not confesse that Christ was come in the flesh.
Q. How must they entertain them?
A. They must not receive them into their houses, nor bid them God speed.
Q. Why?
A. Because in so doing they should be partakers of their evil deeds.

The Epistle of Saint JUDE.

Question.

- To whom is this Epistle written?*
A. To all Christian Churches.
Q. What doth he exhort them unto?
A. To contend for the maintenance of their faith.
Q. Against whom?
A. Against Sectaries.
Q. What is the condition of Sectaries?
A. To murmur, complain, and walk after their own lusts.
Q. Whom do they murmur against?
A. Governours.
Q. How doth he reprove them?
A. By the example of Michael the Arch-angel, who when he strove with the Devil about the body of Moses, blamed him not with cursed speaking, but onely said, The Lord rebuke thee.
Q. What doth he mean by this example?
A. If it be not lawfull to rall upon the Devil, much lesse upon Magistrates, be they never so wicked.

Q. What

Q. What is it to walk after our own lusts?

A. To be directed by carnal judgement, and not by the spirit of regeneration.

REVELATION.

Question.

First tell me what you understand by Revelation.

A. The word importeth a laying open, or an uncovering of things that were before hid and shut up in secret, which no living soul can know, but so farre forth as God shall please to disclose the same.

Q. What is the authority of this Revelation?

A. High and mighty, as proceeding from the mouth of God, by the mediation of Jesus Christ.

Q. To whom was it given?

A. To the Apostle Saint John, and so consequently from him to the Church of God through all ages.

Q. Where was John when he received it?

A. In an Island called Pathmos, invironed with the Egean Sea; which Sea divides Europe from Asia.

Q. What did he there?

A. He was banished thither by the tyrant Domitian, about the year of our Lord 96. which tyrant sought to suppress the light of the Gospel, but the Lord in mercy did the more advance it, as appears by adding a further discovery of his will, by this Book of Revelation.

Q. What is the fruit of this Revelation?

A. Exceeding great, as we may gather by these words: Blessed be they that read, hear, and keep in memory those things which are written in this Prophesie, chap. 1. 3.

Q. To whom was John commanded to send it?

A. To the seven Churches of Asia, namely, of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, where (after the destruction of Jerusalem) John did prosecute his holy calling in the Ministry.

Quest. What manner doth he use in the manner of his writing?

A. First, a friendly salutation, and then a brief narration.

Q. How doth he salute them?

A. By wishing unto them grace and peace.

Q. What understand you by grace?

A. The free love and affection which God beareth towards us for his own sake, although indeed we deserve it not, but are in our selves the children of perdition.

Q. What by peace?

A. All kind of benifits both spirituall and temporal, which flow unto us from this fountain of grace, which God the Father hath opened to the world by the means of his Son.

Q. In whose name salutes he them?

A. In the Name of the Father, the seven Spirits, and of Jesus Christ, ch. 1. 4. 5.

Q. What is meant by the seven Spirits?

A. The Holy Ghost.

Q. The Holy Ghost being but one in person, why doth he describe him by the number of seven?

A. Although the Holy Ghost be but one in Divine Essence, yet according to his seven-fold operation, which it had in the Churches of Asia

it is called by the name of seven Spirits; not that it is in person divers, but in power and virtue, according to the diversity of those subjects in which it worketh.

Q. But why is that placed in the second place, where as the usuall order teacheth us to say, the Father, Sonne and Holy Ghost, and not the Father, holy Ghost, and so put the Sonne last?

A. John useth this order, not that there is any degree of dignity in one person more then in another. For the Father is not greater then the Son, nor the Son greater then the Holy Ghost: they are all of the same power, majesty, and glory, nor is one before another: but the reason that moved John to set our Saviour in the third place, was, because immediately the narration (which is the second point of the writing) chiefly concerneth Christ.

Q. As how?

A. In describing him.

Q. How doth John describe Christ?

A. Two manner of wayes: first, as touching the excellency of his glory, as he appeared unto him in a vision, ch. 1. from 12. to 17.

Q. What was his office?

A. It was threefold; he had the office of a Prophet, of a Prince, and of a Priest.

Q. How did he shew himself a Prophet?

A. In bearing witness of the truth, and revealing the counsels of God unto men.

Q. How a Prince?

A. Two manner of wayes: first, by his victory, over death; Death is swallowed up into victory. 1. Cor. 15. And secondly, because he hath dominion over all principallities and powers both in heaven and upon earth. Ephes. 1. 21.

Q. How a Priest?

A. In that he hath washed us from our sins in his blood, by offering his body a sacrifice for us upon the Crosse.

Quest. Did Christ bear these three offices amply for himself?

A. No, but for the benefit of the faithfull, that as he was, so they might be, both Prophets, Kings, and Priests: Prophets, in that he saith, I will poure my Spirit upon all flesh, and your sons and daughters shall prophesie: Kings, in that we shall reigne with him eternally: And Priests, for that true Christians do offer the spirituall sacrifice of prayer, praise, and almes-deeds, Heb. 11. 15.

Q. Are then all Christians Priests alike?

A. They are, as touching the sacrifice above said; but more properly the Ministers, which offer up the people an acceptable sacrifice to Christ.

Q. How doth he describe Christ, according as he saw him in a vision?

A. By certain properties fit for the capacity of men: as that he was in a long Robe, girt with a girdle of gold, his hair as white as snow, his eyes as a flame of fire, his feet like unto fine brass burning in a furnace, his voice to the sound of many waters, in his right hand he had seven Stars, out of his mouth went a sharp two-edged sword, and his face shone as the Sun shineth in his strength.

Q. As gather we by this description?

A. By his long Robe girt unto him, we gather the readinesse of Christ in his Kingly and Princely office, to execute the work of salvation: By his white hair, his fulnesse of knowledge, and wisdom: By his fiery eyes, his deep insight into the darke corners of the earth, and deepest secrets of mens

mens hearts: By his feet of shining brass, the purity and brightnesse of his wayes, and the power which he hath to tread down his enemies; and therefore are his feet rather compared to brass, then unto gold, because gold is a softer metall, and not so fit to represent his invincible strength: By his voice compared to the found of many waters, we understand the found of the Gospel, humbling some to their salvation, others to their confusion: By the Stars in his right hand, his faithfull Ministers by whom he worketh, which (as Starres) should give light unto men by their doctrine and conversation: By the two-edged sword, is understood the powerfull Word of God, entering and cleansing the hearts of his children, and thrusting through the others to their destruction. And by his face shining as the Sun at the highest, the unspeakable brightnesse of his grace, whereby the Church is comforted and lightened in all truth and sincerity.

Q. Why doth he resemble the Church to golden candlesticks?

A. Because as the Candlestick doth not give the light, but the light is put upon it, so the Church receiveth all her light put upon her from Christ: for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Q. Unto how many points may we draw the doctrine of this Book?

A. Unto foure.

Q. Which be they?

A. Precepts, Prophecies, Promises, and Threatnings.

Q. Wherein are the precepts seen?

A. In the instructions given unto the seven Churches.

Q. Upon how many generall points do these instructions consist?

A. Upon three; a Commendation, a Reprehension, and an Exhortation.

Q. What doth Christ commend in them?

A. Their virtues; as patience, labour, zeal, in the Church of Ephesus, ch. 2. The works of faith, repentance, and charity, together with constancy in affliction, and true humilitie, in the Church of Smyrna, ch. 2. 9. fortitude and valiant perseverance, in the Church of Pergamus, that notwithstanding the martyrdom of Antipas, a man there put to death for Religion, yet they were not terrified, but held fast the faith of Jesus Christ, & never forsook it, ch. 2. 13. Love & service toward their brethren, faith and assurance in the promises of God, and increasing in piety, so that the end was better then the beginning, in the Church of Thyatira, ch. 2. 20. A little increase of faith, keeping of the word of God, and a free confession of his Name, in the Church of Philadelphia, ch. 3. 8.

Q. What doth Christ reprehend in them?

A. Their vices; as the lack of Love, in the Church of Ephesus, chap. 2. 1. Hypocrisie, in the Church of Smyrna, of such as said they were Jewes, but indeed were the Synagogue of Satan: that is, they did profess themselves Christians in word, but shewed it not in deed, chap. 1. 9. 1. he bearing with false doctrine, in the Church of Pergamus: for they suffered the Nicolaitans amongst them, that as Balaam taught the people of God to stumble in two things, causing them to commit fornication both in body and soul: in body, by abandoning their wives to common use: in soul, by sacrificing

to idols for superstition sake, ch. 1. 14. The like vice is reprehended in the Church of Thyatira, that suffered Jezabel, a wicked woman to set abroad false and abominable doctrine, tending to Fornication and Idolatry amongst them, ch. 2. 20. At Sardis, their works are fair in outward shew, but inwardly nothing but filth and rottennesse, chap. 3. 1. At Laodicea they were time-servers, who hastened between two opinions, and were neither hot nor cold, ch. 3. 15.

Q. What doth Christ exhort them unto?

A. Repentance and amendment of life.

Q. To their repentance what is annexed?

A. A gracious promise to be written in the book of life.

Q. To their willfull perseverance in their sinnes, what is annexed?

A. A heavy threatening, that he will come suddenly upon them, as a thief; and they shall not know the hour, ch. 3. 3.

Q. Having learned the state of things, as they stood for the present when this Revelation was given, what next succeedeth?

A. The prophesie of things to come: which is either generall as touching such things as should happen to the whole world; or particular (but yet of more moment then the former) as touching such things as should happen to the Church.

Q. What is the end of the prophesie of the Church?

A. That the faithfull admonished beforehand of the assaults and bloody artemps, which the Diuel and the world should make upon the Church, might be confirmed in faith and patience, to stand resolute in the despite of both, till the day of the coming of Christ Jesus.

Q. What is the end of the prophesie of the world?

A. To shew the judgements that God would execute upon the enemies of his Church, and the sealing up of the Elect before the execution of those judgements, that they might be kept from evil, as appeareth by the 7. 8. and 9. chapters.

Q. If the Elect were kept from evil, so what end was this Revelation given to fore-warn them that they should suffer trouble and persecution?

A. To be kept from evil, is understood that notwithstanding all the violence and persecution offered them, yet they were not overcome or driven from faith, or the hope they had of eternal happinesse, but therein did they joy and triumph, howsoever the world thought them plunged in despair and sorrow.

Q. What is the second vision that John had?

A. The vision wherein was revealed unto him the Majesty of God the Father, to give the greater authority unto this Book, wherein his excellency is likewise set forth unto us, as well as the Sons, in a description fit for our capacity.

Q. How is the glory of the Father described?

A. In these six things: In the figures of his office, of his nature, of his assistants, of his effects, of the instruments, which he employeth to that purpose, and of the events that follow.

Q. What is his office?

A. To judge the whole earth: and therefore he is apprehended of John sitting upon a throne, ch. 4. 3.

Q. How is his nature represented?

A. By the beauty of the Jasper stone, and the sardine, ch. 4. 3.

Q. What are his assistants?

A. The honourable company of the Prophets and

and Apostles clothed in white rayment, and crowned with gold, ch. 4. 3.

Q. What are the effects of his magnificence?

A. Lightning, thunder, and voyces, &c.

Q. Who be his instruments?

A. The company of the celestiall creatures, in number foure: that is, so many as are needfull for the execution of the will of God, through all the corners of the world, and the whole army of creatures under heaven, figured unto us by the Sea of glasse like unto Chrystall.

Q. Why are the celestiall creatures said to be full of eyes?

A. Because of their watchfulnesse in the service of God.

Q. Why is the first compared unto a Lion?

A. Because of his courage.

Q. Why the second to an Ox?

A. Because of his strength.

Q. Why hath the third the face of a Man?

A. Because of his prudence.

Q. Why is the fourth likened to a flying Eagle?

A. Because of his agility and swiftnesse.

Q. How many wings had each of these beasts?

A. Six, as those of the Prophet Isaiah: two on their arms, two on their feet, with two they covered their faces.

Q. What signifie those on their arms?

A. Readinesse and swiftnesse to perform Gods commands.

Q. What those on their feet?

A. That they are not polluted with the corruption of the world, when they converse with men in the world, their wings do as it were cleanse them.

Q. What those that cover their faces?

A. The glorious Majesty of God, on whom the Angels themselves cannot taster their sight.

Q. What are the events that follow the description of his magnificence?

A. The praise and glory which the Angels give unto him that sits upon the Throne, and the reverence and homage which the Elders shew unto him.

Q. In what manner?

A. By prostrating themselves before him, casting their crowns at his feet, ch. 4. 10.

Q. Having procured so great authority to the words of the Revelation, by the description of the Majesty of the giver, what followes?

A. The presentation of the two Books, whereof the one being great and large, written within and without, and sealed with seven seals, containeth the History of the world; the other being but little, includeth the History of the Church.

Q. Who opens the Seals of the Book?

A. Christ Jesus.

Q. Were none solicited thereunto but he?

A. Yes, a generall proclamation was made by an Angel, to see if any would open it, but none neither in heaven, nor earth, nor under the earth was able or worthy to open or look upon the Book, save the Lion of the Tribe of Juda, and the Lamb that stood in the midst of the Throne, and of the Elders, which was Christ Jesus, ch. 5. 10.

Q. What do we learn by this, that none were able to unclose the Book but he?

A. That he onely is the Mediatour between God and man, that no other creature either in heaven or earth, is acquainted with the secret coun-

sels of God, or can reveal them unto us, but he.

Q. Why is he called a Lion and a Lamb, names of contrary nature?

A. He is called a Lion in respect of his power and strength, and a Lamb in respect of his patient sufferance.

Q. What was shewed to S. John when the Seals were opened?

A. A white Horse signifying,

1. The propagation of the Gospel.

2. Persecution of the Saints, by the red Horse.

3. Darknesse of soul, clouds of Heresie, by the black Horse.

4. Papall tyranny over the foules and bodies of men, by the pale Horse and Death upon him.

5. Complaints and comforts of the saints, from the gracious promise of their deliverance.

6. Terrour of the day of Judgement to those mercilesse Tyrants, ch. 6. 16.

7. Christ our Mediatour, offering to his Father the prayers of the Saints, and seven Angels with seven Trumpets, proclaiming the raging persecutions of Heresie, some Eclipse of the Church by the smok of the Pit, and the Locusts, that is, the foggy Mists of Popish doctrine, and the Authors and Abettors of it, the severall irreligious orders of Monks and Friars, ranged by their King of Locusts, the Pope, to fight against, and to kill with this smok and sulphur, which comes out of their mouths, the third part of Christian men, ch. 9. 18.

Q. What is the generall use of these precedents?

A. As touching the person of God, we learn three things. First, his loving favour in denouncing and giving knowledge beforehand, by evident tokens, what rigour he purposed to execute afterward if he saw no amendment in the course of our lives, chap. 6. Secondly, his mercifull care over the Elect, in arming them with defensive Armour, to cover them against the flood of those evils, that were to overflow the whole world, chap. 17. Thirdly, the truth of his Justice in executing all those plagues upon the world, which he had fore-told, ch. 8. 9.

Q. What do we learn as touching our selves?

A. Three things: attention, to regard the threatenings of God: repentance, to be sorry for our sins: and amendment of life, to prevent the rigour of his Justice.

Q. What as touching the instruments of God, which be used in executing of his will.

A. Three things: First, that they were Angels. Secondly, that they were obedient to his beak: and thirdly, that they were expeditious in performing of their charge.

Q. What learn we as touching the Elect?

A. Three things: First, their place: they stood before the Throne, and before the Lamb, whereby is shewed, that as they are under the protection of God, so are they always ready to do him service. Secondly, their habit: they were clothed in white Robes, washed in the blood of the Lamb, whereby is signified their pure, peaceable, and joyfull dignity. Thirdly, their victory: they had Palmes in their hands, whereby we are put in mind of the combats which they had sustained for the name of God, and the eternal triumph which they have in heaven, by the communion and fellowship of our Saviour Christ Jesus, ch. 7. 9.

Q. What as touching a natural man?

A. A spirituall misery, which spreads it self in-

to three branches: Poverty of heart, for lack of understanding; blindness of mind, for lack of faith; and nakedness of soul, for lack of the white Robe of righteousness in Christ Jesus, ch. 3. 17.

Q. What as touching a regenerate man?

A. Three properties: strength of faith, keeping of the Word of God, and free confession of his Name, chap. 3. 8.

Q. Proceed unto the vision of the second Book. Who held the second Book in his hand?

A. A mighty Angel, ch. 10. 11.

Q. Whom do you understand by this Angel?

A. Our Saviour Christ, that held the Book open in his hand.

Q. How is he described?

A. His cloathing was a Cloud, and a Rain-bow on his head.

Q. What doth he signifie by the Cloud?

A. The distilling of his grace upon his people.

Q. What by the Rain-bow?

A. His mindfulness of the Covenant of old, established with the faithfull.

Q. To what end?

A. To procure the greater authority to this prophesie following.

Q. What was contained in the Book which he held?

A. The propheticall history of the Church.

Q. To whom did he give it?

A. To John.

Q. How did he command him to use it?

A. He bade him eat it, that is, comprehend and thoroughly understand it.

Q. How is the history of the Church divided?

A. Into two parts: into the Ministry or deeds of the Prophets, and the whole body of the Church.

Q. In how many things consisteth the deeds of the Prophets, or Ministers of the Church?

A. In three parts: in their fighting under the Crosse, in their murdering, and in their raising up again.

Q. When began their fight?

A. Presently upon the death of Christ.

Q. How long did it continue?

A. One thousand two hundred and threescore yeares.

Q. The Text saith Dayes, ch. 11. 3.

A. True: but it is to be understood Yeares, after the example of Ezekiel and Daniel, who interpret their visions in like manner, dayes for yeares.

Q. Who was prophesied that he should murder, and almost quite extinguish the doctrine?

A. Pope Boniface the eighth, a most merciless and bloody persecutor, who entered into the Papacy at the expiration of 1260. yeares, ch. 11. 7.

Q. How did he obtain the Papacy?

A. By subtlety, who in the night (by a false Oracle) perswaded his predecessor Celestine to resign his authority unto him.

Q. How long did he rule?

A. Three yeares and a half, during which time the Church of Christ seemed to be dead, and lie unburied.

Q. The Text saith of Sodom and Egypt, how then do you say of Rome?

A. Rome is a spirituall Sodom, and a spirituall Egypt: Sodom, in her spirituall adultery; Egypt, in her spirituall oppression of the Church.

Q. Who raised the Church again?

A. The Spirit of life coming from God, ch. 11.

Q. When?

A. Presently upon the death of Boniface.

Quest. Did the Spirit of God raise up those that had been slain?

A. No.

Quest. The Text saith, they ascended into heaven in a Cloud?

A. We are to understand by the use of the Scripture, that the Church of the wicked is commonly called the World, or the Earth; and the Church of the Faithfull and Elect is called Heaven: therefore when it is said they ascended up into Heaven, the meaning is, they were withdrawn from the tyranny of the wicked world, and gathered into the celestial Church: that is, seeing the Temple and publick places were not open unto them, secret places were sanctified unto them, as if it were Heaven, apart from the rest of the world.

Q. What effects followed this separation?

A. Fear and terrour in their enemies, joy and thanksgiving in the Saints of God, that he did vouchsafe to challenge his authority and sovereign power over the world, ch. 11. 17.

Q. Having touched the Ministry of the Church, let us return to the other part of our division, which was the whole body of the Church: How doth the whole body of the Church divide itself?

A. Into two parts: into the Jewish Christian, and into the Christian Catholike Church, which consisteth not onely of Jewes, but of the believing Gentils also.

Q. When began the Christian Jewish Church?

A. At the infant of the conception of our Saviour Christ.

Q. When began the Christian Catholike Church?

A. At that time, when by the preaching of the Apostles, the Gentiles were converted, and did embrace the glad tidings of the Gospel.

Quest. What doth S. John see down here for our instruction?

A. The estate both of the Jewish and Christian Catholike Church warfaring, or as it was subject to the assaults of her enemies.

Q. What is the Jewish Christian Church compared unto?

A. A woman with child, chap. 12. 2.

Q. Why?

A. Because (like unto a fruitfull woman) it is continually to bring forth children unto the Lord.

Q. How is that woman described?

A. By her attire, and by her standing, ch. 12. 1.

Q. How was her attire?

A. Of two sorts: the cloathing of her body, and the ornament of her head.

Q. How was her body clothed?

A. With the Sun.

Q. What was thereby signified?

A. The inestimable glory given unto the Church of God.

Q. How was her head adorned?

A. With a Crown of twelve Stars.

Q. What is thereby signified?

A. The Kingdom of Heaven, which belongeth unto the Church.

Q. How did she stand?

A. Upon the Moon.

Q. What do we learn by that?

A. That the true Church trampleth under her feet all variableness, unto which all things under the Moon are subject.

Q. What

Q. What was her conflict?

A. She travelled, and was in danger to have her child devoured, ch. 12. 4.

Q. By whom?

A. By a fiery Dragon that had seven heads, and upon every head a crown and ten horns.

Q. What do ye understand by the Dragon?

A. Satan.

Q. What by his seven heads?

A. His wonderfull policy and wisdom, able at once to disturb the seven Churches, that is, the universall Church.

Q. What by his ten crowns?

A. His magnificence and authority, every head being as the head of a King.

Q. What by his ten horns?

A. His great power, sufficiently furnished to hurt the whole world.

Quest. What is understood by the child whom he would devour?

A. Christ mystically, that is, one and intire Christ in a mystery, compounded of the person of Christ, as of the Head, and of the body of the Church, and of all the members thereof, united to the Head by his Spirit.

Q. How was the child delivered?

A. God took it up into Heaven, and prepared a place for the mother in the Wildernesse.

Q. Did Satans malice so end?

A. No, he gave two assaults more.

Q. Where was the first?

A. In Heaven.

Q. In what manner?

A. He accused the Elect of God day and night.

Q. What was his success?

A. He was thrown down from thence by the power of Michael, that is, of Christ Jesus.

Q. Where was his second assault?

A. In earth, upon the mother of the child, and upon the rest of her seed, that is, upon the Church of the Jewes, and the Church of the Gentils, afterward gathered together in Christ.

Q. How did the Mother, that is, the Church of the Jewes, escape in this assault?

A. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Q. What place was that?

A. Pella, a town seated on the other side of Jordan in a desert Country.

Q. How did Satan pursue her?

A. With a flood of water cast out of his mouth.

Q. What understand you by the flood of water?

A. The Romanes, which destroyed Jerusalem, and the Sanctuary that was therein.

Q. Who drank up this flood of water, that it did not hurt the Church?

A. The earth, that is, the wicked sort of the Jewes, whose bloody massacre satisfied the fury of the Romanes, so that the Elect had liberty to escape.

Q. When Satan saw himself again prevented, how did he take it?

A. He was wroth, and made war upon the rest of the seed of the woman, that is, upon the Christian Catholike Church.

Q. How many principall things are we to note in the history of the Christian Catholike Church?

A. Three, her combat, her victory, & her glory.

Q. With whom were her combats?

A. With two kind of beasts, the one whereof

had seven heads, and came out the Sea; the other had two heads, and sprang out of the earth chapter 13.

Q. What do you understand by the first beast?

A. The tyranny inflicted upon the Church by the civil government of the Romane Empire.

Q. What by the second beast?

A. The persecution of the Papistick Hierarchy by the succession of Popes.

Q. How did this beast rise?

A. By little and little out of the earth.

Q. What is to be understood by the horns of the beast?

A. Two Swords and two Keyes, Temporal and Spirituall power.

Q. What by his speaking like a Dragon?

A. Subtlety and falshood, like the old Serpent.

Q. What by the taking of the Mark in their right hands and foreheads?

A. The perfect obedience and allegiance of all to the beast, which otherwise suffers not to buy and sell, that is, evil commerce.

Q. Against whom doth the Church obtain her victory?

A. Against the two beasts and the Dragon before spoken of, and against the Whore of the spirituall Babylon, described in the 17. chapter.

Q. What is understood by the Whore of Babylon?

A. The great City of Rome, which reigneth over the Kings of the earth, ch. 17. 18.

Q. Shall she undoubtedly fall into shame and ruin?

A. She shall; the Spirit hath spoken it expressly.

Q. By whose hand and power?

A. By the power of ten Kings, formerly her Favourites, into whose hearts God shall put it to execute the fury of his decreed wrath upon her.

Q. How shall her lovers take it?

A. They shall stand afar off for fear, saying, Alas, alas, that great city Babylon, that mighty city, in one hour she is made desolate.

Q. Shall she not arise again and be restored?

A. She shall not; she shall sink in destruction, as a stone cast into the sea, ch. 18. 21.

Q. By what means doth the Church get victory over her enemies?

A. By the assistance of Christ her Head and Captain.

Q. Into how many parts doth his assistance spread?

A. Into foure: the preaching of his Word, and the works of faith, patience, obedience, set down in the 14. chapter, and also threatnings, and judgements proceeding from his divine justice, declared in the 15 and 16. chapters.

Q. Wherein consisteth the glory of the Church?

A. In her perpetual triumph in the world to come, joynted to her Bridegroom Christ Jesus in joy that never shall have end, a taste of which joy is in some sort made manifest to us in ch. 21. & 22.

Q. But what shall become of the enemies of the Church?

A. They shall have their portion in the Lake that burneth with fire and brimstone, which is the second death, ch. 21. 8.

Q. How many kinds of death are there incident to man?

A. Two: the first, which is a separation of the soul and body; and of this kind of death all sorts of people must taste, as well the godly as ungodly: and the second, which is a separation of the soul and body from the presence of God, for ever to remain in darknesse, and this is the death that the wicked onely must die.

FINIS.